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**Ardā Wirāz Nāmag**

**The Iranian 'Divina Commedia'**

**Fereydun Vahman**

**Curzon Press**

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# CORRIGENDA

The publisher regrets that the verso and recto signs at the foot of each facsimile page, referred to at the head of each transliterated page, were omitted during the process of printing, likewise part of the footnote on p. 172.

1. The following table has been prepared to assist the reader to find the relevant facsimile page when studying the transliterated part of the book:

<i>Facsimile K20</i>	<i>Transliterated page</i>	<i>Facsimile K20</i>	<i>Transliterated page</i>
fol. 135 r (fasc. H6)	19	fol. 15 v.	47
fol. 2 r	20	fol. 16 r.	48
fol. 2 v.	21	fol. 16 v.	49
fol. 3 r.	22	fol. 17 r.	50
fol. 3 v.	23	fol. 17 v.	51
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fol. 13 r.	42	fol. 27 r.	70
fol. 13 v.	43	fol. 27 v.	71
fol. 14 r.	44	fol. 28 r.	72
fol. 14 v.	45	fol. 28 v.	73
fol. 15 r.	46	fol. 29 r.	74

2. The following should be added to the footnote on p. 172:

NYŠH MNW  
 hwytwkds wñsynt ²DYNm HZYTWNt lwb²n Y NYŠH-l MNW PWN f²nk Y ²synyn tn² W lwd  
 Y NPŠH hm²y lndyt W PWN pyst²n kw² Y ²synyn hm²y HPLWNt ²Pm pwr²synt ²YK ZNH  
 NYŠH MH wñ²s krt YMLLWNyt slwš²hlwb² W ²t²r yzdr ²YK 16) H,K: Y <LH 17) H: omit W  
 18) ²k²mkyh. 19) H,K: YH²BWNt 20) H,K: omit 21) K26. fol. 50r. add L² 22) K: add W 23)  
 <<L> 24) H: omit ² K: repeats ZK kw²k 25) H,K: add W 26) H,K: pwr²synt 27) H6 P. 69. 28)  
 H,K: lwb²n omit Y 29) H,K: ²wgwn 30) H,K: add YBLWNyt 31) H,K: YMRRWNyt 32) H,K:  
 add ² 33) H,K: add Y 34) H,K: add W 35) K: HZYTWNt

3. Additional corrigenda are as follows:

p. 82 last line: 33) 34) *should read* 34) 35)  
 Back cover first line: Nā *should read* Nāmag

## PREFACE

Ardā Wirāz Nāmag<sup>1</sup> or The Book of the Righteous Wirāz is one of the most popular Zoroastrian books. It describes Heaven and Hell as seen by Wirāz and is an outstanding example of the well-preserved genre of Iranian apocalyptic literature.<sup>2</sup> This book has been widely translated, e.g. into Persian, Sanskrit, Pāzand and Gujarātī. The first English translation appeared in Europe in 1813 and has been followed by several other editions.<sup>3</sup>

At a time when religious beliefs were fading away, the high-priests assembled to find a way to create unity and restore faith in the Zoroastrian religion. As it appears from the preface of the book Zoroastrianism was under great pressure from hostile foreign forces. In our text Alexander the Great, to whom such epithets as accursed, sinful and heretic are attached, is held responsible for the chaos and confusion which were causing damage to the religion.

The priests chose Wirāz, the most righteous among them, and decided that he was to go to the spiritual realm and find out about the truth of the religion. During a ceremony which is described in detail, Wirāz took wine and henbane, by means of which his soul was released, and went to the other world. There, in the company of the god Srōš and the god Ādur, he went both to Heaven and to Hell. When he regained consciousness he told the assembly of priests about his observations.

Our book contains descriptions of the rewards the righteous receive in Heaven, but the major part of Wirāz's accounts deals with the horrifying Hell. Each wrong act is punished without mercy and with the utmost cruelty. Throughout his journey Wirāz asks the reason for each case of punishment he is witnessing and the angel Srōš and the god Ādur tell him about the nature of the sin. Thus the book constitutes the moral code of Zoroastrian society at the time of its composition. Moreover, it provides excellent material for the analysis of the structure of society, the status of women, and the nature of religious beliefs at that time.<sup>4</sup>

Although a religious text, *AWN* lacks spiritual feeling and it has not got the *handarz* style so common in Pahlavi literature. It is not a philosophical treatise and it has no mystical undertones. It was written for a special group of people to tell them about the life of the soul after death and apparently has served its purpose. The many Persian and Gujarātī translations of the book attest to its popularity among Zoroastrians long after its composition.<sup>5</sup>

The Sasanian age when many religious reforms took place was an important era for Zoroastrianism. It was also during this period that many of the basic apocalyptic traditions were re-interpreted.<sup>6</sup> The appearance of Māni and Mazdak, the decline of the Sasanian Empire, and the arrival of Islam in Iran were instrumental in breaking down the Zoroastrian church and in shaking the fundamental beliefs of the faithful. *AWN* was carefully edited in order to re-establish the shattered authority and to re-introduce the doctrines of the faith. Elements from older apocalyptic sources were borrowed to confirm the

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authenticity of the work and extra elements were added, developing the technique by which Wirāz was prepared for his journey. In our book the element of prophesy is lacking. Wirāz is not a seer like Jāmāsp. His mission was, by means of his journey to the world beyond, to confirm the old doctrines of the faith, which perhaps were not very well known, and often not practised. Thus, based on his vision, all laws that concern daily life were collected in one volume, a 'law book.'

#### AWN and the apocalyptic tradition of Iran

With respect to genre and style *AWN* is inspired by the earlier Zoroastrian apocalyptic tradition. Zoroaster, Wištāsp and Jāmāsp have all according to tradition experienced heavenly revelations through dreams and ecstasies.<sup>7</sup> Interpretation of some passages of the Gāthās has given rise to the idea that in early Zoroastrian society ecstatic visions of this kind had been achieved by chanting and drinking special beverages and observing various rituals. As a prophet and founder of a new religion Zoroaster had to account for his encounter with Ohrmazd, the source of his revelation. The Gāthās, particularly Y. 43, repeatedly suggest that in an ecstatic state Zoroaster had been in contact with Ohrmazd, an experience which quite overwhelmed him.<sup>8</sup> He received a cup of water from Ohrmazd and by drinking it he was endowed with the 'wisdom of omniscience', *xrad ī harwisp āgāhīh*.<sup>9</sup> During his trance he slept for seven days and nights and waking up he said: 'I have slept a long time and I am not restored from the pleasant sleep granted by Ohrmazd.'<sup>10</sup>

Another vision is the one ascribed to Wištāsp. He was a king and when the new religion was presented to him he lay down as a condition for his belief in Zoroaster that four wishes of his were fulfilled. However, Zoroaster granted him only one: knowledge of his final fate and place in the next world. Wištāsp received his *čisti* 'insight' on the path of Wahuman. He was met by Ardwašīst, together with the god Adur, the Fire of Ohrmazd. Wištāsp was then urged to drink a cup of wine mixed with henbane (*mang*). Having drunk the mixture he fell into a sleep during which his soul went to Heaven. There he was shown the joy and triumph which would be his if he accepted the religion of Zoroaster.<sup>11</sup> Unlike Zoroaster and Jāmāsp, Wištāsp did not receive any revelation of wisdom which was to be passed on to others.

Jāmāsp was the one who received a clear vision of the past and the future. He was endowed with an all-embracing wisdom, but he derived his wisdom from the religion of Zoroaster.<sup>12</sup> After consecrating the *drōn*, Zoroaster invoked the Creator and gave to Jāmāsp the flower of visionary knowledge. Smelling that flower Jāmāsp acquired the power of seeing visions.<sup>13</sup> *Ayādgār ī Jāmāspīg* mentions that his soul 'was in Paradise at that time.'<sup>14</sup>

Kardēr the famous Sasanian priest also claimed to have experienced similar visions.<sup>15</sup>

Both in content and technique *AWN* represents the culmination of all the Middle Iranian apocalyptic traditions. Not only are all the practices known from Zoroaster, Wištāsp and Jāmāsp repeated, but a pattern emerges which seems applicable for any heavenly journey.

Wirāz is placed in a special place in the Fire temple. By washing his head and body he undergoes a purification ritual. He puts on new garments, perfumes himself with sweet-smelling perfume, sits on clean bedding, consecrates the *drōn* remembers the rites for the departed, eats food and says the *bāj*. He then

drinks three cups of wine and henbane from the golden cups mentioning *humat*, *hūxt* and *huwaršt*, recites the *bāj* and sleeps on the bed.<sup>16</sup> For a period of seven days and nights his body is guarded and those who watch him recite the Avesta and Nērang formulae and chant the Gāthās while an ever-burning fire scatters smells and smites the demons. On the seventh day Wirāz's soul returns to his body and he rises as if 'from a pleasant sleep, thinking of Wahuman and joyous.'<sup>17</sup>

The wine and henbane *may ud mang* drunk by Wirāz is similar to the mixture which Wištāsp drank, (*DK*. VII, 4<sup>84-85</sup>). The duration of the journey, seven days and seven nights, is the same as Zoroaster's journey, (*Bahman Yašt* III<sup>9</sup>). The term 'pleasant sleep' appears in the *Bahman Yašt*. Wirāz rising and thinking of Wahuman brings to mind Wahuman who had accompanied Zoroaster and Wištāsp to the spiritual world, (Y. 51<sup>16</sup>; *DK*. VIII, 3<sup>51-52</sup>). At the end of his journey Wirāz enters the assembly of Ohrmazd and the archangels<sup>18</sup> just as Zoroaster did (*Zādspram* XXI<sup>7-11</sup>).

*AWN* has repeatedly been compared with Dante's *Divina Commedia*. The probability of the influence of *AWN* on Dante has been discussed in a number of articles, and detailed parallels have been drawn between them (see Bibliography I). Another group of scholars claim to see the influence of the Islamic tradition of Mi'rāj on Dante's work. A Spanish translation of the journey of the prophet Muhammad was known already in the 13th century. From this a French and a Latin translation were made which may have been the source of Dante's work.<sup>19</sup> It is far beyond the scope of this preface to prove any influence, direct or indirect, of *AWN* on any of the legendary descriptions of Heaven and Hell found both in the East and in the West. For centuries before Islam, Iran formed a bridge between East and West. Islam itself with its vast extension from Spain to Iran, and from Iran to China, gave rise to an intermingling of many different beliefs and traditions. Therefore it is natural to find a great deal of similarity between the accounts of Heaven and Hell found in *AWN*, The Book of Mi'rāj, *Divina Commedia*, Judaic, Christian, Buddhist, Taoist and Confucian tradition. So far *AWN* has mostly been compared with the traditions found in the countries west of Iran. A good example of the contact between Iran and the countries east of her has been provided by Przyluski<sup>20</sup> whose theory is quoted by Duyvendak in *A Chinese 'Divina Commedia'*.<sup>21</sup> Przyluski believes that the Buddhist idea of eight Cold Hells where the sinners are punished by freezing is of Iranian origin. 'In Iran', he writes 'with high cold mountains, it was natural to invent cold as a torture, while moreover, for Mazdaism with its Fire worship, fire was not at first thought of as a means of punishment.'

There are several examples in *AWN* of sinners who suffer 'snow and severe cold', but also examples of sinners suffering 'the heat of a quick burning fire'.<sup>22</sup> No one is actually thrown into a fire or directly hurt by it, but the fire is occasionally used to produce harmful heat.

In the Chinese Hell the dragon is a monster, a sign of foreign, probably Manichean influence in a culture where the dragon is traditionally regarded as a benevolent creature.<sup>23</sup> The similarity between Cinwad bridge of *AWN* and the Chinese bridge, 'the bridge of the Nai-river' is mentioned in the commentary<sup>24</sup>.

## Description of MSS. and sources

I have used the following sources for this edition of *AWN*.

1) MS. K20 now in the Royal Library in Copenhagen<sup>25</sup>. Although K20 does have minor omissions it contains the whole text (except p. 1 which in this edition is supplied from H6). The paper is old and worn and it seems that the scribe Mihrabān, son of Hērbad Kay Khosrau had done a hasty and rather careless piece of work. The extent of his laxity can be seen in the footnotes on each page where I have compared K20 with other MSS. However, as K20 is a complete text it has been regarded as the most important MS. K20 is undated, but it has three colophons which have been copied from other MSS. The dates which appear in irregular order are A.Y. 610, 720 and 700. (A.D. 1321, 1351 and 1331). The colophons appear within a space of 36 folios with no change in handwriting.

MSS. K20 and K26 (see below) were examined in detail by M. Haug and E. West when they visited Copenhagen in the autumn of 1871 and are described in the introductory essay of their work on *AWN*.<sup>26</sup> Judging from the state of the paper, they write that 'the codex must be about 500 years old (A.D. 1371) or nearly contemporary with H6 (A.D. 1397)'.<sup>27</sup> This date is to some degree confirmed by the editors of the Pahlavi Codex K20 who state that 'K20 was written at the latest in the beginning of the 15th century of our era; it is most probable that it dates from the latter half of the 14th century'.<sup>28</sup>

2) MS. K26.<sup>29</sup> This Copenhagen MS. is also undated. It is carefully written and closely follows the text of K20. A number of pages are missing, but what is left is a neat and clean text. This MS. supplies some phrases missing in both K20 and H6 and consequently it has not been copied from either of them. It probably comes from the same original as the very old Pāzand MS. H18 (A.D. 1410).<sup>30</sup>

3) MS. H6. This MS. originally belonged to Dr. Haug's collection which is now kept in Die Bayerische Staatsbibliothek in Munich.<sup>31</sup> It is very old and carefully written in a very clear script. It supplies some words and phrases which are omitted in K20 and K26, but on the other hand lacks words and phrases which are to be found in these two MSS. The date of the copy seems to be A.Y. 766 (A.D. 1397). The scribe is Pešotan son of Rām who used another MS. dated A.Y. 618 (A.D. 1249) written by Rustam, son of Mehrabān. Rustam writes that he had copied the text from 'the handwriting (=MS.) of Mihrabān son of Srōšyār of Nišāpūr.' But there is no indication of the date of Mihrabān's MS. H6 and K20 were probably copied from two copies of the same original. One, lacking some words and phrases, was the source of H6. The other, almost intact, was the source of K20. Judging from the appearance of these two MSS., the carelessness shown by the scribe of K20 may be seen as a sign that the tradition of Pahlavi writing was dying out.

4) Besides the above-mentioned MSS. I have consulted the edition of *AWN* by Dr. M. Haug and E. West (HW). In 1870, in India, Haug and West acquired an MS. of the original Pahlavi text with a glossary prepared by Destur Hoshangji Jāmāšpji Asa. To make *editio princeps* as correct as possible they compared it with the best-known MSS. in Europe, namely the three MSS: K20, K26, H6 mentioned above and three more MSS: H17, H18 and H6a (for a small part at the beginning of the text). They also used other MSS. written by different Desturs about whom the introduction of their book gives detailed information. The Haug-West edition is arranged in chapters and verses and is

accompanied by a valuable glossary: words appear in Pahlavi characters and references are given to the text.<sup>32</sup>

The age of *AWN*

As it appears from its opening chapter *AWN* was composed at a time when Zoroastrianism was facing many challenges: there was much controversy about the fundamental beliefs of the religion. People were uncertain whether ceremonies such as *yazišn*, *drōn*, *āfrinagān* etc. actually reached the gods or whether they were of demonic character.

Two historical persons are mentioned in our text: Ādurbād ī Māraspandān the famous Dastur and minister of Shapur II (A.D. 309-379), and Weh-šāpūr, the famous Mōbad in the time of Khosrow I (A.D. 531-579).<sup>33</sup> Both these men rendered great service to the revival of Zoroastrianism. The paragraphs containing their names were interpolated to credit the authenticity of the book. Or perhaps these priests were remembered with respect and honour at the time when the book was edited, but the authors had no historical knowledge about the time when they lived.

A part of *AWN* (Text p. 10, 11, 12) is a clear and amplified version of a portion of the 19th chapter of Vendidad, and the main features about the destiny of the soul in the other world have their origin in the Avesta.<sup>34</sup>

The study of the people Wirāz meets in Paradise indicates that Zoroastrianism was still a state religion at the time of the composition of the book. The social classes of Sasanian Iran are clearly recognizable. Those who enjoy the blissful Paradise are: rulers and kings, priests, warriors and soldiers, artisans and educators, farmers and shepherds. Besides defining the nature of sin the book shows which problems were most pressing in Zoroastrian society at that time. We can therefore conclude that *AWN* must have been written in the later period of the Sasanian era. In the early Sasanian period Zoroastrianism as a state religion developed its eschatological system. During the decline, or after the downfall of the dynasty, the situation described in the beginning of the book became a reality. The introductory chapter indicates a date after the Arab conquest and was apparently written in Pārs. It is probably one of the 9th or 10th century literary products of the province.<sup>35</sup> A linguistic analysis supports this view. In some cases the verb-endings resemble NPers. forms. To some extent this is also the case of the syntax and the vocabulary.<sup>36</sup>

## Introduction to the edition of the book

As mentioned before I have chosen K20 as the basic MS. and carefully compared it with H6, K26 and the Haug-West edition. The variants have been noted in the footnotes of the transliteration. The footnotes also contain the corrections of dwarfed letters, conjectural readings or emendations (marked with asterisk \*), additions (brought in < >) and omissions (in [ ]). Each page corresponds to the folio-page; the lines, too, are numbered according to the lines in the K20 folios. However because of their unusual length it has been necessary to break some of the lines into two.

Each transliteration page faces a transcribed page. The transcription is the interpreted text. For that I have used the best readings from K20 and from the footnotes. Only sentences added or words emended have been marked in the

transcribed text, but not the substitutes borrowed from K26 and H6.

In the transliteration the conventional method has been used, but corrupt letters, which are normally underlined, appear in italics in this edition, e.g. *yzdt*, *ZNH*, *BYN* etc. In the transcription I have followed the method proposed by Prof. MacKenzie.<sup>37</sup>

Unlike Haug and West, I have not arranged the text in chapter and verse. But to facilitate comparison between the two editions the relevant Haug-West chapter and verse numbers appear at the bottom of each transcribed page.

The text is followed by a translation. I have tried to confine each page of the translation to its transcribed equivalent. Therefore the last lines at the end of the pages are mostly abrupt and are continued on the following page. Also due to the nature of translation in some pages an overlap of the text from one page to the next has been unavoidable.

A commentary has been arranged according to the order of appearance in the text of words and phrases.

In addition to the glossary and concordance an index of transliterated words with their transcribed equivalents has been arranged.

A Word-List has been made, showing how frequently individual words appear in K20.

Three bibliographies have been arranged: 1) A bibliography of works on *AWN*. 2) A bibliography of works on Iranian apocalypticism. 3) A general bibliography.

This edition of *AWN* has been prepared by a computer; perhaps it is the first work of its kind to be produced in this fashion. After the text had been transliterated, the transliteration was entrusted to the computer's memory. The computer was then fed a list in which appeared each transliterated word with its equivalent. By means of various programs provided by The Computer Centre of the University of Copenhagen the machine itself printed a transcribed text, an alphabetical list of words, a frequency word-list and a concordance locating the word with a context.

The key-board lacked all the phonetic signs necessary to publish a Pahlavi text. But that was not a problem. Instead of those signs I consistently used other available signs and letters. The programs turned this text into a normal Pahlavi text upon which films were made ready for photo-offset printing.

The new technology of computer science, combined with a remarkable advance in word processing, pave the way for creating a Middle Persian Reference Dictionary a joint project which can be shared by scholars from many countries. As most universities have computers, a great deal of intelligent co-operation is possible, in spite of difference in machinery and level of proficiency.

I cherish a hope that this project will one day become a reality and therefore the text of *AWN* will be deposited in the memory of The Computer Centre of the University of Copenhagen and all the experiences gained through editing the present book is offered to scholars interested in this project.

In preparing this book I have received valuable help from Professor Jes P. Asmussen (Copenhagen), Professor D.N. MacKenzie (Göttingen), Dr. W. Sundermann (Berlin), and Professor A. Tafazzoli (Teheran). I am greatly indebted to them for their encouragement and assistance and for many excellent suggestions.

I would like to express my thanks to Dr. Eric Grinstead who introduced me to the computer facilities and helped me at the initial stage of my work. I am also very grateful to Mr. Hasse Hansson, computer scientist at the University of Copenhagen Computer Centre (RECKU), who made various programs for the book and assisted me patiently from beginning to end.

The Danish Research Council for the Humanities and Copenhagen University generously made available the funds necessary for using the computer facilities.

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June 1985.*

## Notes

- 1 Hereafter *AWN*.
- 2 Boyce, M., 'Middle Persian Literature', *Handbuch der Orientalistik*, 4, 1, 1968, p. 48.
- 3 Pope, J.A., *The Ardai Viraf Nameh, or the Revelation of Ardai Viraf*. London, 1816. (This translation was made from mutilated and imperfect Persian and Gujarāti versions and not from the Pahlavi). See Bibliography I.
- 4 See also Molé, M., 'Les implications historiques du prologue du livre d'Artā Virāz.', *RHR*, 148 (1951), pp. 36-44.
- 5 On its effect on post-Islamic Zoroastrian society Dastur Hushangji writes: 'When the book used to be read before them (Pārsis) overpowered by the consciousness of guilt, the punishment for which was so terrifically described, they, but especially the gentler sex, used to weep. It was a most affecting spectacle to witness the awakening conscience exhibiting itself in trickling tears.' (HW. p. iv.) And yet another Pārsi scholar writes: 'Many Pārsis believe in the reality of the narrative and regard the revelation as genuine; whilst others holding a more philosophic view look upon the work as simply a more imaginative picture of the future destiny of man who follow the good or bad examples described in the revelation. They believe the work was composed for the vulgar with the object of encouraging virtue and morality.' (Dossabhoj Framjee, 'History of the Parsis', Vol II. Quoted from the introduction to 'Arda Viraf Nameh', ed. Dastur Jāmaspji Asa, Bombay 1902, p. ii.)
- 6 See Hultgård A., 'Forms and Origins of Iranian Apocalypticism', *Apocalypticism*, pp. 387-411.
- 7 Among the later visions is the one belonging to Kardēr. See Gignoux, 'Les voyages chamanique dans le Monde Iranien.' *Mon. Morgenstierne*, I, pp. 244-65.
- 8 The ecstatic state of this experience has been pointed out by: Nyberg, *Religionen*, pp. 146-87; Widengren, *Die Religionen Irans*, (RM 14), Stuttgart, 1945, pp. 69-74; 'Révélation et prédiction dans les Gāthās.', *IRANICA*, pp. 339-64.
- 9 Traditions from all over the world show that drinking water from a holy source gave wisdom. See Boyce, M., *History I*, P. 73. On water as a 'womb of truth' in Indo-Iranian mythology see: Lüders, H., *Varuna*, aus dem Nachlass herausgg. von L. Alsdorf, vol. 1, Göttingen 1951, p. 25 ff; Gershevitch, *The Avestan Hymn to Mithra*, Cambridge, 1959, p. 7; Hultgård A., *op.cit* p. 392 ff. writes that Zoroaster had also used *man* besides water, but the mention of it has been suppressed in later editions of the Bahman Yašt. In conformity with this see also Widengren, *Die Religionen*, *op.cit*. p. 72.
- 10 For the content of the revelation which Zoroaster received during his conversation, *hampursagih* with Ohrmazd see: *Bahman Yašt* IV, 1-66; V, 1-10; VI, 1-13; VII, 1-39; VIII, 1-8 and IX, 1b-8. *Bundahišn* XXXIV 4-5; *Denkard* VIII 8:22, 23-31, 32-43, 51-59, 9:6, 10:11 and 14:13.
- 11 *Denkard* VII, 4: 84-86; *Pahl. Riv.* XLVII, 27-32.
- 12 *Ayadgār r Jāmāspīg* I, 8-10; XIII, 3.
- 13 *ibid.* XIII, 5.
- 14 The case of Jāmāsp Nāmag as an apocalyptic activity is discussed by

- Olsson, T., See Bibliography II. See also Molé, *Cult.*, P. 13 ff.
- 15 See Bibliography II, under Ph. Ginoux.
- 16 Text 5:11-20
- 17 Text 6:11
- 18 Text 54:17
- 19 In 1924 the Spanish Arabist, Miguel Asín y Palacios published *La Escatologia musulmana en la 'Divina Commedia'*. (English translation *Islam and the Divine Comedy*, London 1926). He pointed to the existence of many analogies between the Divine Comedy and Islamic tradition of *Mi'rāj*. This theory started a great controversy and sensation among Dante scholars, continuing to our time.
- 20 Przyłuski, J., *La Légende de l'Empereur Açoka (Açoka-avadāna) dans les textes indiens et chinois*, Paris, 1923, p. 142.
- 21 See Duyvendak, J.J.L. *A Chinese 'Divina Commedia'*, Leiden, 1952, p. 6.
- 22 For the use of fire in Hell in our text see 36:18, 19 50:2 50:9.
- 23 Duyvendak *op.cit.* p. 54.
- 24 See Commentary 6:9.
- 25 *Codices Avestici et Pahlavici Bibliothecae Universitatis Hafniensis. The Pahlavi Codices K20 and K20b. vol. I*, Copenhagen 1931.
- 26 HW. pp. v-vi.
- 27 *ibid.* p. vii.
- 28 *Codices Avestici op.cit.* p. 11
- 29 *Codices Avestici et Pahlavici Bibliothecae Universitatis Hafniensis. The Pahlavi Codices K26, vol. II*, Copenhagen 1932.
- 30 HW. p. x.
- 31 See Bartholomae, Ch., *Die Zendhandschriften der K. Hof und Staatsbibliothek in München*, 1915, p. 56. ff.
- 32 See Bibliography I.
- 33 See Commentary 2:9 and 3:14.
- 34 J.J. Modi, *Dante and Virāf*, p. 13.
- 35 Boyce, M., *op.cit.*
- 36 This can be seen in the index of the transliterated words where a cross reference is given between the words which appear in both ideogram and Pahl/NPers. As an example the word *aburnāyag* (child) is used only twice, whereas a common form *kōdak* is used fifteen times. See also Gignoux's article referred to in the glossary under *Bē* and *Hamē*.
- 37 MacKenzie, D.N. 'Notes on the transcription of Pahlavi', *BSOAS*, pt. 1, 1967. pp. 17-29.

## ABBREVIATIONS

(Note: Abbreviations commonly used in English have been omitted. For abbreviated titles of books see under General Bibliography III).

adj	adjective	ptes	present
adv	adverb/adverbial	prev	preverb
Av	Avesta, Avestan	pron	pronoun
caus	causative	r	recto (of a folio)
com	comparative	rel	relative
Comm	Commentary	sg	singular
con	conditional	subj	subject
conjūn	conjunction	subor	subordinate
dat	dative	subs	substantive
dem	demonstrative	suff	suffix
encl	enclitic	sup	superlative
fn	footnote	tr	transitive
H	H6	v	verso (of a folio)
Hebr	Hebrew	Y	Yasna
imp	imparative	YAv	Younger Avesta
intrg	interrogative	Yt	Yāst
K	K26	*	conjectural readings or emendations
MS(S)	manuscript(s)	< >	word or phrase added.
negt	negative	[ ]	(in the text) word or phrase omitted.
NPers	New Persian	=	(in the text) means that the word is broken in the MS. and continues in the next line.
obj	object	-	(in the text) hyphen in combined words.
omit	omits	18:10 etc.	Text page 18 line 10.
Pahl	Pahlavi		
perf	perfect		
pers	personal		
pl	plural		
pluperf	pluperfect		
postp	postposition		
prepo	preposition		

## FACSIMILE

K. 20













































































Text P. 1

H6 P. 1

PWN ŠM Y yzd<sup>2</sup>n'

- 2 ɔytwn' YMRWNd<sup>1</sup> ɔYK ɔywb<sup>3</sup>l ɔhlwb' zltwhšt  
 3 dyn' Y MKBLWNt BYN gyh<sup>4</sup>n lwb<sup>5</sup>k BR<sup>6</sup> krit W<sup>7</sup> cD  
 4 bwndkyh<sup>8</sup> CCC ŠNT dyn' BYN ɔpyckyh W ɔNŠWT<sup>9</sup>  
 5 BYN ɔpygwm<sup>10</sup>nyh YHWWNt HWHd W ɔHL  
 6 gcstk' gn<sup>11</sup>k mynw<sup>12</sup>k<sup>13</sup> dlwnd gwm<sup>14</sup>n' krt<sup>15</sup>n' Y  
 7 ɔNŠWT<sup>16</sup>ɔn' PWN ZNH dyn' l<sup>17</sup>d ZK gcstk ɔlk=  
 8 skdl<sup>18</sup> Y hlwm<sup>19</sup>d<sup>20</sup>k<sup>21</sup> Y mwcl<sup>22</sup>dyk m<sup>23</sup>nšn' wyd<sup>24</sup>p=  
 9 ɔnyny<sup>25</sup>t Y<sup>26</sup> PWN gl<sup>27</sup>n szd<sup>28</sup> n<sup>29</sup>pl<sup>30</sup>t<sup>31</sup> W dhyyk<sup>32</sup> cL  
 10 ɔyl<sup>33</sup>n štr' Y<sup>34</sup>TWNt<sup>35</sup> ɔPš cLH ɔyl<sup>36</sup>n dhywpt  
 11 YKTLWNt W BB<sup>37</sup> W hwt<sup>38</sup>yh wšwpt W ɔpyl<sup>39</sup>n krit  
 12 W ZNH dyn' cygwn hm<sup>40</sup>k ɔpst<sup>41</sup>k W znd<sup>42</sup> MDM  
 13 TWR<sup>43</sup> pwstyh<sup>44</sup> Y wyl<sup>45</sup>stk' PWN MY<sup>46</sup> Y  
 14 ZHB<sup>47</sup> npšt<sup>48</sup> BYN st<sup>49</sup>hr<sup>50</sup> p<sup>51</sup>pk<sup>52</sup>n' PWN  
 15 KLYT<sup>53</sup> npst<sup>54</sup> HNH<sup>55</sup>TWNt YK<sup>56</sup>YMWN<sup>57</sup>t' cLH  
 16 ptyd<sup>58</sup>lk Y SLY<sup>59</sup> bht Y ɔhlmwk Y dlwnd  
 17 Y ɔn<sup>60</sup>k krit<sup>61</sup>l ɔlkskd<sup>62</sup>l<sup>63</sup> ɔhlwm<sup>64</sup>dyk<sup>65</sup> 13) mw=  
 18 cl<sup>66</sup>dyk m<sup>67</sup>nšn' MDM YHYTYWNt W BR<sup>68</sup> swht W  
 19 cnd dstwbl<sup>69</sup>n W d<sup>70</sup>twbl<sup>71</sup>n W hylpt<sup>72</sup>n W mgwpt<sup>73</sup>n W  
 20 dyn'bwlt<sup>74</sup>l<sup>75</sup>n W ɔpz<sup>76</sup>l<sup>77</sup>wmnd<sup>78</sup>n W d<sup>79</sup>n<sup>80</sup>k<sup>81</sup>n Y<sup>82</sup>

1) \*YMRWNd 2) [W] 3) <Y> 4) H: adds and deletes ɔ 5) \*ɔlksnd 6) \*hlwm<sup>2</sup>dyk 7)  
 \*W 8) <W> 9) \*npl<sup>1</sup> 10) \*šyk 11) \*ŠDRWNt 12) \*npšt 13) H6 P. 2 14) K20 begins.

\*Text P. 1

pad nām ī yazadān

- 2 edōn gōwend kū ēw-bār ahlaw Zardušt  
 3 dēn ī padīrīft andar gēhān rawāg be kard tā  
 4 bawandagīh <I> sēsād sāl dēn andar abēzagīh ud mardōm  
 5 andar abē-gumānīh būd hēnd ud pas  
 6 gizistag gannāg mēnōg <I> druwand gumān kardan ī  
 7 mardōmān pad ēn dēn rāy ān gizistag \*Alek=  
 8 sandar ī \*Hrōmāyīg ī Muzrāyīg-mānišn wiyāb=  
 9 ānēnid \*ud pad garān sezd ud \*nibard ud \*wišēg ō  
 10 Ērān-šahr \*frestīd u-š ōy Ērān dahibed  
 11 ōzad ud dar ud xwadāyīh wišuft ud awērān kard  
 12 ud ēn dēn ēyōn hamāg abestāg ud zand <I> abar  
 13 gāw pōstīhā ī wirāstag pad āb ī  
 14 zarr nibīstag andar Staxr <I> Pābagān pad  
 15 diz <I> \*Nibišt nihād ēstād ōy  
 16 petyārag ī wad-baxt ī ahlomō-y ī druwand  
 17 ī anāg-kardār \*Aleksandar <I> Hrōmāyīg <I> Mu=  
 18 zrāyīg-mānišn abar āwurd ud be sōxt ud  
 19 čand dastwarān ud dādwarān ud hērbadān ud mowbadān ud  
 20 dēn-burdārān ud abzārōmandān ud dānāgān ī

Text P. 2

K20 fol. 2r

H6 P. 2 line 4

- 1 ɔylɔnštrɪ lɔd BRɔ NKSWNt<sup>1)</sup> W msɔn<sup>2)</sup> ktkhwtɔn<sup>3)</sup> Y
- 2 ɔylɔnštrɪ ɔywk LWTH TWB kyn W ɔnɔštyh ɔLH mdyɔn<sup>4)</sup>
- 3 LMYTWNt<sup>5)</sup> BNPSH TBLWNst<sup>6)</sup> ɔL dwšhw dwbɔst W
- 4 ɔHL MN ZK mltwmɔn Y ɔylɔnštrɪ<sup>7)</sup> ɔywk LWTH TWB
- 5 ɔšwp W ptkɔl bwt W cygwššn<sup>8)</sup> hwtɔn<sup>9)</sup> W dhywpt<sup>10)</sup> W srdɔl
- 6 W dstwbl<sup>10)</sup> dynɪ ɔkɔs Lɔ YHWWNt<sup>11)</sup> PWN MNDɔM Y yzdɔn<sup>12)</sup>  
gwmɔn
- 7 YHWWNt HWHd W KBD ɔdwynk kyš W wldwšn<sup>13)</sup> ywdt
- 8 lskyb W gwmɔnyh W ywdtdɔtstɔnyh BYN
- 9 gyhɔn BRɔ ɔLH<sup>14)</sup> pytɔkyh YɔTWNt ɔD ZK
- 10 ɔMT FLYDWNt hwplwt<sup>15)</sup> ɔnwšklwbɔn ɔtwrpɔt Y
- 11 mɔrspndɔn MNW<sup>16)</sup> ptš PWN<sup>16)</sup> sɔht<sup>17)</sup> Y PWN dynɪ
- 12 krtɪ W lwd<sup>18)</sup> wtɔhtk MDM wl lyht W end<sup>19)</sup> dɔtstɔn<sup>20)</sup>
- 13 dɔtwblyh LWTH ywdtkyšɔn W ywdt lwdšnɔn<sup>21)</sup> BɔRɔ<sup>22)</sup> krt
- 14 W ZNH dynɪ BYN šspšn<sup>23)</sup> W mltwmɔn BYN gwmɔn YHWWNt  
HWHd
- 15 W ɔHL mgwymltɔn W dstwblɔn Y dynɪ ZKɔy YHWWNt
- 16 HWHd<sup>24)</sup> ɔPsɔn PWN BBɔ Y<sup>25)</sup> pylwckl ɔtwr Y plbɔg<sup>26)</sup> hncmn
- 17 hwɔst W KBD ɔdwynk MRYɔ W ɔwskɔ<sup>27)</sup> MDM ZNH
- 18 YHWWNt ɔYKmɔn ɔɔlk BɔYHWNstn<sup>28)</sup> ɔpɔyt ɔDmɔn
- 19 ɔYŠ-I ɔZLWNyt<sup>29)</sup> ɔMN mynwkwɔnɪ ɔkɔsyh YHYTYWNYt
- 20 ɔYK mltwmɔn<sup>31)</sup> Y BYN ZNH ɔwbɔm HWHd BRɔ

1) H: add '2) H: add W 3) \*tkkhwtɔyɔn 4) H: ɔL mdyɔn 5) H: add W 6) <W> 7) H: adds and deletes lɔd 8) \*cygwššnɔn H: cygwššn 9) \*hwtɔy 10) H: add Y 11) H: add W 12) <BYN> 13) <W> 14) H: ɔL 15) \*hwplwt 16) \*MNWš 16) [PWN] 17) \*ptš 18) [W] lwd <Y> 19) H6 P. 3 20) H: add W 21) H: wldwšnɔn 22) H: BRɔ 23) \*špšn H: omit ' 24) <MNW> H: add MN ZK mlt hwtɔywmnd (\*ɔndwšwmnd) <W> pwl pym YHWWNt HWHd 25) H: omit Y 26) H: ɔtwrpɔlɔbɔg 27) H: ɔwskɔlt 28) H: BɔYHWNstnɪ 29) H: ɔZLWNyt 30) <W> 31) H: mltwm

\*Text P. 2

- 1 Ērān-šahr rāy be kušt ud mehān ud \*kadag-xwadāyān ī
- 2 Ērān-šahr ēk abāg did kēn ud an-āštūh ō mayān
- 3 abgand ud xwad škast <ud> ō dušox dwardist ud
- 4 pas az ān mardōmān ī Ērān-šahr ēk abāg did
- 5 āšōb ud pahikār būd ud čiyōn-išān xwadāy ud dahibed ud sālār
- 6 ud dastwar ī dēn-āgāh nē būd ud pad tis ī yazadān <andar>  
gumān
- 7 būd hēnd ud was ēwēnag kēš ud wurrōyišn <ud> jud-
- 8 ristagih ud gumānih ud jud-dādestānih andar
- 9 gehān be ō paydāgih āmad tā ān
- 10 ka zād \*hu-fraward anōšag-ruwān Ādurbād ī
- 11 Māraspandān \*kēš padiš \*passāxt ī pad dēn
- 12 kard rōy <i> widāxtag abar war rēxt ud čand dādestān ud
- 13 dādwarīh abāg jud-kēšān ud jud-wurrōyišnān be kard
- 14 ud ēn dēn andar \*šēbišn ud mardōmān andar gumān būd hēnd
- 15 ud pas moy-mardān ud dastwarān ī dēn \*any būd
- 16 hēnd <kē> az. ān mar \*andōh-ōmand <ud> puri-pim būd
- 17 hēnd u-šān pad dar ī pērōzgar ādur ī \*Farnbay hanjaman
- 18 xwāst ud was ēwēnag saxwan ud uskār abar ēn
- 19 būd kū-mān čārag xwāstan abāyēd tā-mān
- 19 kas-ē šawēd <ud> az mēnōgān āgāhih āwarēd
- 20 kū mardōmān ī andar ēn āwām hēnd be

AWN. (Haug-West) 1. 9 - 25

fn: The whole or a part of the line is taken from the footnote.

Text P. 3

K20 fol. 2v

H6 P. 3 line 11

- 1 YD<YTWNd >YK ZNH yčšn<sup>1)</sup> W dlwn<sup>2)</sup> >pyng>n W nying W  
p>t=  
2 y>pyh W ywšd>sklyh<sup>3)</sup> Y LNH PWN krtk YHYTNym<sup>4)</sup> <L  
3 yzd>n YHMTWNYt >ywp <L ŠDY>>n W <L ply>t Y  
4 lwb>n<sup>5)</sup> LNH YHMTWNYt >ywp L> >Pš>n >HL  
5 PWN hmd>tst>nyh Y MN dyn<sup>6)</sup> dstwbl>n hm>k mltwm<sup>7)</sup>  
6 <L BB> Y >twr plnb><sup>8)</sup> KLYTWNd<sup>9)</sup> HWHd >Pš>n  
7 MN h>mwdyn ywdt>k krt VII GBR> MNW PWN yzd>n W  
8 dyn' >pygwm>nū YHWWNt HWHd >Pš>n NPSH mynšn  
9 W gwbšn W kwnšn' wyl>stktl<sup>10)</sup> W pl>lwntl<sup>11)</sup> gwpt'  
10 >YK LKWM hwyšyh> BR> YTYBWNyt W MN LKWM  
11 >ywk-I MNW PWN ZNH k>I<sup>12)</sup> W >nwn>sytl<sup>13)</sup> W hwsłwbtl BR>  
12 wecnynt W >HL <LHš>n hpt GBR> BR> YTYBWNst' HWHd  
13 W MN hpt III W MN TLT><sup>14)</sup> >ywk-I wyl>c ŠM BR> weyt  
14 W >YT MNW whš>pwł<sup>15)</sup> ŠM YMRWNd<sup>16)</sup> W >HL<sup>17)</sup> wyl>c  
15 cygwnš ZK shn >šnwt MDM <L LGLH YK<YMW>n>t  
16 W YDH PWN kš krt W gwpt >YK HT-t>n MDMHNYt  
17 >DYNNm >k>mk>wmnd mang >L YHBNYt <D LKWM  
18 m>dys>n>n<sup>18)</sup> wl 'n>yck<sup>19)</sup> LMYTWNYt W HT n>yck<sup>19)</sup> <L L  
19 YHMTWNYt k>mk>wmndyb> <ZLWNm <L ZK gyw>k  
20 Y >hlwb>n W dlwnd>n W ZNH pyt>m<sup>20)</sup> drwstyh<sup>21)</sup> YBLWNm

1) H: omit ' 2) <W> 3) \*ywšd>sklyh 4) \*YHYTYWNym H: YHYTYym 5) H: add Y 6) H: omit ' 7) H6 P. 4. 8) H: plnb>g 9) \*KLYTWNT 10) H: wyl>stktl 11) H: add W 12) H: add ŠPYL 13) >nwn>stl 14) H: TLT>k 15) H: hš>pwł 16) \*YMRWNd 17) H: add <LH 18) H: m>zdys>n 19) \*nyck H: n>yck 20) H6 P. 5. 21) H: drwstyh>

\*Text P. 3

- 1 dānēnd kū ēn yazišn ud drōn <ud> āfrīnagān ud nērang ud pad=  
2 yābīh ud \*yōjdahrgarīh ī amā pad kardag \*āwarēm ō  
3 yazadān rasēd ayāb ō dēwān ud ō frayād ī  
4 ruwān ī amā rasēd ayāb nē u-šān pas  
5 pad ham-dādestānīh ī az dēn-dastwarān hamāg mardōm  
6 ō dar ī ādur \*Farnbay xwānd hēnd u-šān  
7 az hāmōyēn jūdāg kard haft mard kē pad yazadān ud  
8 dēn abē-gumāntar būd hēnd u-šān xwēš menišn  
9 ud gōwišn ud kunišn wirāstagtar ud frārōntar ud guft  
10 kū ašmā xwēšihā be nišīnēd ud az ašmā  
11 ek-ē kē pad ēn kār weh ud \*a-wināhtar ud husrawtar be  
12 wizīnēd ud pas awēšān haft mard be nišast hēnd  
13 ud az haft sē ud az se ek-ē Wirāz nām be wizīd  
14 ud ast kē Weh-šāpūr nām gōwēnd ud pas ōy Wirāz  
15 čiyōn-iš ān saxwan ašnūd abar ō pāy ēstād  
16 ud dast pad kaš kard ud guft kū agar-itān sahed  
17 ēg-im a-kāmagōmand mang ma dahēd tā ašmā  
18 māzdēsna war \*nēzag abganēd ud agar \*nēzag ō man  
19 rasēd kāmagōmandihā šawēm ō ān gyāg  
20 ī ahlawān ud druwandān ud ēn paygām drustiā baram

HWN. (Haug-West) I. 25 - 41

Text P. 4

K20 fol. 3r

H6 P. 5 line 1

1 W [styh] YHYTYWNm<sup>1)</sup> W ɔHL <LHs>n mɔzdysnɔn  
 2 wl ɔyck<sup>2)</sup> YHYTYWNt pltwm bɔl PWN hwmt<sup>3)</sup> dtykl  
 3 bɔl PWN hwht W stykl bɔl PWN hwwlšt<sup>4)</sup> KRɔ TLT<sup>5)</sup>  
 4 bɔl ɔnyck<sup>2)</sup> <L wyl>c YɔTWNt W <LH wyl>c<sup>6)</sup> hpt<sup>8)</sup> ɔHTH  
 5 YHWWNt HWHd<sup>9)</sup> 10) <LHs>n KRɔ hpt<sup>11)</sup> ɔHTH<sup>12)</sup> wyl>c cygwn  
 6 NYŠH YHWWNt HWHd ɔPšɔn dyn' wlm W yšt krt YK<YMWN>t  
 7 W ɔMTsɔn ɔšnwɔt ɔDYNsɔn ɔwgn glɔntwm mt HWHd Y<sup>12)</sup>  
 8 dlɔdɔn<sup>13)</sup> HWHd W KɔLɔ krt HWHd<sup>14)</sup> BYN hncmn Y<sup>15)</sup>  
 9 mɔzdysnɔn<sup>16)</sup> L<YN <ZLWNt HWHd BRɔ YK<YMWN>t HWHd  
 10 W nmɔc YBLWNt HWHd W YMRWNd<sup>17)</sup> ɔYK ɔL <BYDWNyt  
 11 LKWM mɔzdysnɔn ZNH MND<M MH LNH VII<sup>18)</sup> ɔHTH  
 12 HWHym<sup>19)</sup> ɔw<sup>20)</sup> ɔywk blɔt W KRɔ hpt<sup>21)</sup> <LH ɔH<sup>22)</sup>  
 13 NYŠH<sup>23)</sup> HWHym cygwn hɔnk ɔywk<sup>23)</sup>  
 14 BBɔ MNW hpt<sup>24)</sup> plsp W stwn-I hcdl BYN HNHTWNɔt  
 15 YK<YMWNyt<sup>25)</sup> MNW<sup>26)</sup> ZK stwn<sup>27)</sup> BRɔ YNSBWNd <LHs>n  
 16 plspɔn BRɔ ɔwptynd ɔwgn LNH hp<sup>28)</sup> ɔHTH Iɔd  
 17 ɔH<sup>29)</sup> ZNH ɔywk ɔYT<sup>30)</sup> MNWmɔn zywsn W YHSNNšn prɔc MN  
 18 yzdɔn KRɔ nywkyh MN <LH ɔYT LKWM L<YN MN zmɔc  
 19 MN ZNH štr' Y zywndkɔn' BRɔ <L ZK Y mwltkɔn<sup>31)</sup>  
 20 ŠDRNyt<sup>32)</sup> MDM LNH sthmb' W<sup>33)</sup> ɔpycym krt YHWWNyt  
 21 W ɔHL <LHs>n mɔzdysnɔn cygwnsɔn<sup>34)</sup> shn<sup>35)</sup> ɔšnwɔt

1) H: YHYTYWNm 2) \*nyck 3) H: add W 4) <LMYTWNt> 5) H: TLTɔk 6) H: omit  
 bɔl 7) H: add 1ɔd 8) H: 4-3 9) H: omit HWHd 10) H: add W 11) H: 4-3 12) H: W 13)  
 \*glɔst 14) H: add W 15) H: omit Y 16) \*YMRRWNd 17) H: add ' 18) H: hpt 19) H: add  
 W 20) H: <LH 21) H: add ɔHTH 22) H: blɔt 22a) \*NYŠH H: NYŠHyh 23) H: hwɔnk-I  
 24) H: 4-3 25) H: YK<YMWN>t 26) \*ɔMT 27) H6 P. 6 28) H: hpt 29) H: blɔt 30) H:  
 ɔYT 31) H: add ' 32) \*ŠDRWNyt 33) \*Y 33) H: add ZK 34) H: shwn

\*Text P. 4

1 ud rāstihā āwaram ud pas awēšan māzdēsnañ  
 2 war \*nēzag āwurd fradom bār pad humat ud dudigar  
 3 bār pad hūxt ud sidigar bār pad huwaršt <abgand> har se  
 4 bār \*nēzag ō Wirāz āmad ud ōy Wirāz rāy haft xwah  
 5 būd hēnd ud awēšan har haft xwahan Wirāz čiyōn  
 6 zan būd hēnd u-šan dēn warm ud yašt kard ēštād  
 7 ud ka-šan ašnūd ēg-i-šan ōwōn garāntom mad hēnd ud  
 8 \*griyist hēnd ud wāng kard hēnd ud andar hanjaman i  
 9 māzdēsnañ peš šud hēnd be ēštād hēnd  
 10 ud namāz burd hēnd ud gōwēnd kū ma kunēd  
 11 ašmā māzdēsnañ ēn tis čē amā haft xwah  
 12 hēm ud ōy ēk brād ud har haft xwah ōy brād  
 13 \*zan hēm čiyōn xānag-ē  
 14 dar kē haft frasp ud stūn-ē azēr andar nihād  
 15 ēštād \*ka ān stūn be stānēnd awēšan  
 16 fraspān be ōftēnd ōwōn amā haft xwah rāy  
 17 brād ēn ēk ast kē-mān ziwišn ud dārišn frāz az  
 18 yazadān har nekīh az ōy ast ašmā peš az zamān  
 19 az ēn šahr i zindagān be ō ān i murdagān  
 20 \*frēstēd abar amā stahmb \*i abē-čim kard bawēd  
 21 ud pas awēšan māzdēsnañ čiyōn-i-šan ān saxwan ašnūd



Text P. 5

K20 fol. 3v

H6 P. 6 line 8

1 <LH> n hpt hw>hl>n<sup>1)</sup> hwnsnydh YHBWNt W gwpt >YK<sup>2)</sup>  
 2 wyl>c <D hpt<sup>3)</sup> YWM tn' drwst BR> LKWM >sp>lm<sup>4)</sup>  
 3 W ZNH ŠM<sup>5)</sup> plhwyh MDM ZNH GBR> BR> KTLWNyt  
 4 W >HL <LH> n hmd>tst>n YHWWNt HWHd W >HL<sup>6)</sup>  
 5 wyl>c <LYN<sup>7)</sup> m>zdysn>n YDH PWN kš <BYDWNt<sup>8)</sup> <L  
 6 <LH> n gwpt >YK dstwblyh >YT<sup>9)</sup> <D lwb>nyk=  
 7 g>n YDBHWNm W hwlšn' <ŠTHNm W hndlc <BYDWNm  
 8 >HL HS W mng BR> YHBWNyt dstwblyh>n plmwt  
 9 >YK hmgwnk <BYDWN >HL <LH> n dyn' dstwblyh>n<sup>10)</sup>  
 10 BYN<sup>11)</sup> m>n Y mynw k gwy>k-I Y XXX g>m PWN ZK Y hwp wcyt  
 11 W <LH wyl>c <LYŠ W tn' BR> HLLWNt W ptmwn<<sup>12)</sup>  
 12 nwk nwk<sup>13)</sup> ptmwhl PWN BR><sup>14)</sup> hws BR> bwdynyt PWN t>ht=  
 13 g>h Y psck' wstlg<sup>15)</sup> nwk Y DKY> wstlt <L g>s<sup>16)</sup>  
 14 wstlt<sup>17)</sup> DKY> BR> YTNWst<sup>18)</sup> W dlwn' YDBHWNt W lwb>nyk>n=  
 15 g>n<sup>19)</sup> >dyb>tynyt W hwlšn' <ŠTHNt W >HL <LH> n dyn'  
 16 dstwblyh>n HS W mng Y wšt>sp>n' III y>m Y ZHB>yn  
 17 M>LH krt >Pš>n >ywk y>m PWN hwmt W dykl y>m<sup>20)</sup>  
 18 hwht<sup>21)</sup> stykl y>m PWN hwwlšt<sup>22)</sup> pr>c <LH<sup>23)</sup> wyl>c d>t<sup>24)</sup>  
 19 >Pš ZK HS<sup>25)</sup> mng BR><sup>26)</sup> W<sup>27)</sup> hwšd>lyh<sup>28)</sup> w>c BR> gwpt  
 20 W<sup>29)</sup> PWN wstlg HLMWNt <LH> n dyn' dstwblyh>n<sup>30)</sup> hpt >HTH>n

1) H: add l>d 2) H: add LNH 3) H: 4-3 4) >psp>lym H: >psp>lm 5) <W> 6) H: add <LH 7) H: add Y 8) H: add W 9) H: >YT 10) H: add ' 11) H6 P. 7: 12) H: add Y 13) H: omit 14) H: bwd <Y> 15) <Y> 16) <W> 17) H: add Y 18) H: YTYBWNst 19) H: lwb>nyk>n 20) H: add PWN 21) H: add W 22) H: omit ' 23) H: <L 24) H: YHBWNt 25) H: add W 26) < <ŠTHNt > 27) H: omit W 28) H: hwšd>lyh> 29) H: omit W 30) H: add W

\*Text P. 5

1 awēšan haft xwaharān rāy hunsandīh dād ud guft kū amā  
 2 Wirāz tā haft rōz tan drust be ašmā \*abesparēm  
 3 ud ēn nām <ud> farroxih abar ēn mard be mānēd  
 4 ud pas awēšan ham-dādestān būd hēnd ud pas ōy  
 5 Wirāz pēs ī māzdēsnañ dast pad kaš kard ud ō  
 6 awēšan guft kū dastwarīh ast tā ruwānī=  
 7 gān yazam ud xwarišn xwaram ud handarz kunam  
 8 pas may ud mang be dahēd dastwarān framūd  
 9 kū ham-gōnag kun pas awēšan dēn-dastwarān  
 10 andar mān ī mēnōg gyāg-ē ī sih gām pad ān ī xūb wizid  
 11 ud ōy Wirāz sar ud tan be šust ud paymōzan ī  
 12 nōg paymōxt pad bōy <i> xwaš be bōyēnīd pad taxt-  
 13 gāh ī passazag wistarag <i> nōg ī pāk wistard ō gāh <ud>  
 14 wistar ī pāk be nišast ud drōn yašt ud ruwānī=  
 15 gān ayadēnīd ud xwarišn xward ud pas awēšan dēn-  
 16 dastwarān may ud mang ī Wištāspān sē jān ī zarrēn  
 17 purr kard u-šan ēk jān pad humat ud dudigar jān  
 18 pad hūxt ud sidigar jān pad huwaršt fraz ō Wirāz dād  
 19 u-š ān may ud mang be <xward> ud ōšyarihā wāz be guft  
 20 ud pad wistarag xuft awēšan dēn-dastwarān ud haft xwahān

Text P. 6

K20 fol. 4r

H6 P. 7 line 13

1 VII YWM šp<sup>2</sup>n PWN ʔthš<sup>1</sup>) hmyšk swc W bwd wel<sup>2</sup>k W<sup>2</sup>) nylg<sup>3</sup>)  
 2 Y dyn<sup>4</sup>yk ʔpst<sup>2</sup>k W znd BR<sup>2</sup> YMRWNd<sup>4</sup>) W nsk yšt<sup>5</sup>) W g<sup>2</sup>s<sup>2</sup>n  
 3 slwt W PWN t<sup>2</sup>lyk<sup>6</sup>) p<sup>2</sup>s d<sup>2</sup>št HWHd W ʔLHš<sup>2</sup>n hpt  
 4 ʔH<sup>2</sup>TH<sup>2</sup>n<sup>7</sup>) PWN pylmwn Y wstlg<sup>8</sup>) ʔLH wyl<sup>2</sup>c YTYBWNst HWHd<sup>9</sup>)  
 5 hpt YWM šp<sup>2</sup>n ʔpst<sup>2</sup>k YDBHWNt<sup>10</sup>) ʔLHš<sup>2</sup>n hpt ʔHT=  
 6 H<sup>2</sup>n L<sup>2</sup>WTH hm<sup>2</sup>k m<sup>2</sup>zdysn<sup>2</sup>n dyn<sup>2</sup> dstwbl<sup>2</sup>n W hylpt<sup>2</sup>n  
 7 W mgwpt<sup>2</sup>n PWN ʔyc ʔdwyk MN<sup>11</sup>) p<sup>2</sup>n ʔkyh BR<sup>2</sup> L<sup>2</sup> ŠBKWN=  
 8 t W lwb<sup>2</sup>n<sup>12</sup>) Y ʔLH wyl<sup>2</sup>c MN tn<sup>2</sup> ʔL ck<sup>2</sup>t Y d<sup>2</sup>tytyk  
 9 cynwpt pwhl ʔZLWNt W hptwm YWM šp<sup>2</sup>n<sup>13</sup>) ʔp<sup>2</sup>c<sup>14</sup>)  
 10 Y<sup>2</sup>TWNt W BYN tn<sup>2</sup> ʔZLWNt wyl<sup>2</sup>c MDM ʔhst cygwn  
 11 ʔMT MN ZK d-b-m-n<sup>15</sup>) Y BSYM ʔhyeyt whwmn mynšn W hwlm<sup>2</sup>  
 12 W ʔLHš<sup>2</sup>n ʔH<sup>2</sup>TH<sup>2</sup>n L<sup>2</sup>WTH dyn<sup>2</sup> dstwbl<sup>2</sup>n W m<sup>2</sup>zdysn<sup>2</sup>n  
 13 cygwnš<sup>2</sup>n wyl<sup>2</sup>c HZYTWNt ʔt<sup>16</sup>) hwlm YHWWNt HWHd  
 14 ʔPš<sup>2</sup>n gwpt ʔYK drwst Y<sup>2</sup>TWNt HWHy<sup>17</sup> LK  
 15 wyl<sup>2</sup>c Y LNH m<sup>2</sup>zdysn<sup>2</sup>n pyt<sup>2</sup>mb<sup>18</sup>) W<sup>17</sup>) MN štr<sup>2</sup> Y  
 16 mwl<sup>2</sup>tk<sup>2</sup>n ʔL ZNH štr<sup>2</sup> Y zywndk<sup>2</sup>n Y<sup>2</sup>TWNt HWHy<sup>19</sup>)  
 17 ʔLHš<sup>2</sup>n hylpt<sup>19</sup>) W dyn<sup>2</sup> dstwbl<sup>2</sup>n L<sup>2</sup>YN<sup>20</sup>) Y wyl<sup>2</sup>c nm<sup>2</sup>c<sup>21</sup>)  
 18 YBLWNt W ʔHL<sup>22</sup>) wyl<sup>2</sup>c cygwnš HZYT<sup>23</sup>) ptylk Y<sup>2</sup>TWNt<sup>24</sup>)  
 19 nm<sup>2</sup>c YBLWNt gwpt<sup>25</sup>) ʔYK LKWM<sup>26</sup>) dlwt MN ʔwhrmzd  
 20 hwt<sup>2</sup>y W<sup>27</sup>) ʔmhrspnd<sup>2</sup>n<sup>28</sup>) dlwt MN<sup>29</sup>) zltwš<sup>130</sup>) Y ʔsyt<sup>2</sup>m<sup>2</sup>n

1) <Y> 2) [W] 3) H: nylg 4) \*YMRWNt 5) H: YDBHWNt 6) \*t<sup>2</sup>lykyh 7) H6 P. 8 8)  
 <Y> 9) <W> 10) H: yšt 11) H: omit 12) H: add ' 13) H: add ' 14) H: L<sup>2</sup>WHL 15)  
 \*hwmm 16) H: š<sup>2</sup>t W 17) H: omit W 18) H: HWHy<sup>17</sup> 19) H: hylpt<sup>2</sup>n 20) H: add ' 21) H:  
 add ' 22) H: add ʔL 23) H: HZYTWNt 24) H: add W 25) H6 P. 9. 26) H: add ʔd 27) H:  
 Y 28) H: add W 29) H: add ʔhlwb 30) H: zltwšt

\*Text P. 6

1 haft rōz-šabān pad ātaxš <ī> hamēšag-sōz ud bōy-wizārāg nērang  
 2 ī dēnīg abestāg ud zand be \*guft ud nask yašt ud gāhān  
 3 srūd ud pad \*tārīgīh pās dāšt hēnd ud awēšan haft  
 4 xwahān pad pērāmōn ī wistarag <ī> ōy Wirāz nišast hēnd <ud>  
 5 haft rōz-šabān abestāg yašt awēšan haft xwah=  
 6 ān abāg hamāg māzdēsnān dēn-dastwarān ud hērbadān  
 7 ud mowbadān pad ēš ēwēnag pānāgīh be nē hiš=  
 8 t ud ruwān ī ōy Wirāz az tan ō čagād ī dāidīg  
 9 činwad-puhl šud ud haftom rōz-šabān abāz  
 10 āmad ud andar tan šud Wirāz abar āxist čiyōn  
 11 ka az ān \*xwamn ī xwaš āxēzēd Wahman-menišn ud hūram  
 12 ud awēšan xwahān abāg dēn-dastwarān ud māzdēsnān  
 13 čiyōn-išan Wirāz did šād ud hūram būd hēnd  
 14 u-šan guft kū drust āmad hēh tō  
 15 Wirāz ī amā māzdēsnān paygāmbar az šahr ī  
 16 murdagān ō ēn šahr ī zindagān āmad hēh  
 17 awēšan hērbadān ud dēn-dastwarān pēš ī Wirāz namāz  
 18 burd ud pas Wirāz čiyōn-iš did padirag āmad ud  
 19 namāz burd guft kū ašmā rāy drōd az Ōhrmazd  
 20 xwadāy ud Amahraspandān ud drōd az ahlaw Zardušt ī Spitāmān

Text P. 7

K20 fol. 4v

H6 P. 9 line 2

- 1 W dlwt MN slwš<sup>1)</sup>hlwb<sup>2)</sup> W ɔtwr yzdt<sup>3)</sup> W GDH<sup>2)</sup> dyn<sup>4)</sup> mɔzdysnɔn  
W dlwt  
2 MN ɔpɔryk ɔhlwbɔn W<sup>5)</sup> dlwt MN nywkyh W ɔsɔnyh<sup>5)</sup> ɔpɔryk  
3 mynwkwɔn Y whšt W ɔHL dyn<sup>6)</sup> dstwblɔn<sup>6)</sup> gwpt ɔYK  
4 drwst LPMH LK wylɔc Y LNH mɔzdysnɔn pytɔmbl ɔPt<sup>7)</sup>  
5 bɔt LKyc KRɔ MHt HZYTWNt lɔstyhɔ cL  
6 LNH YMRWN<sup>8)</sup> ɔHL cL<sup>9)</sup> wylɔc gwpt ɔYK ɔWLɔ<sup>10)</sup> gwbsn<sup>11)</sup>  
7 ZNH ɔYK gwlskɔn W tyšnkɔn nhwst hwlšn YHBWNtn<sup>12)</sup>  
8 W ɔHL pwrššn<sup>12)</sup> MNš<sup>13)</sup> krtn<sup>14)</sup> kɔl plmwtn<sup>15)</sup> ɔHL  
9 dyn<sup>16)</sup> dstwblɔn plmwɔt ɔYK ɔnwš<sup>14)</sup> BSYM W hwlšn<sup>17)</sup> Y  
10 hwpwht W hwbwd W hwltyk W slt MYɔ W HS ɔpwlt<sup>18)</sup> ɔPšɔn  
11 dlwn<sup>15)</sup> yšt<sup>16)</sup> 17) wylɔc wɔc cHDWNt W hwlšn<sup>18)</sup> cŠTHNt<sup>19)</sup>  
myɔzd<sup>20)</sup>  
12 lɔdynyt wɔc BRɔ gwpt W stɔdšn Y ɔwhrmzd W ɔmhrspndɔn<sup>21)</sup>  
13 W<sup>22)</sup> spɔs Y hwrdt W<sup>23)</sup> ɔmwrdt ɔmhrspnd<sup>24)</sup> hngɔlt W ɔpryngɔn<sup>25)</sup>  
gwpt  
14 ɔPš plmwɔt ɔYK YHYTYWNt dpywr Y dɔnɔk  
15 Y<sup>26)</sup> plcɔnɔk<sup>1)</sup> ɔPšɔn YHYTYWNt<sup>27)</sup> dpywr Y plšɔht<sup>28)</sup> Y p=  
16 lcɔnɔk W LcYN YTYBWNst<sup>29)</sup> KRɔ<sup>30)</sup> wylɔc gwpt drwst lwšn  
17 W gwwcɔl npšt  
18 ɔPš ɔytwn<sup>1)</sup> plmwɔt npšt<sup>1)</sup> ɔYK PWN ZK<sup>31)</sup> ɔWLɔ<sup>32)</sup>  
19 LYLYɔ L cL ptylk BRɔ mt slwšɔhlwb<sup>33)</sup> W  
20 ɔtwr yzdt<sup>1)</sup> ɔPš cL L nmɔc<sup>34)</sup> YBLWNt HWHd<sup>35)</sup> gwpt

1) H: add ' 2) <Y> 3) H: add Y 4) H: omit W 5) <W> 6) H: add ' 7) H: add dlwt 8) H: YMRWN 9) H: cLH 10) H: plwm 11) H: omit ' 12) H: pwrššn 13) H: hcš 14) H: add W 15) H: add ' 16) H: YDBHWNt 17) H: add W 18) H: omit ' 19) <W> 20) H: myzd 21) H: ɔmšwspndɔn 22) H: omit W 23) H6 P. 10. 24) H: ɔmšwspnd 25) H: add ' 26) H: W 27) H: YHYTYWNt 28) \*plhuk 29) <W> 30) H: add MH 31) H: add Y 32) H: plwm 33) H: add ' 34) H: cSGDH 35) <W>

Text P. 7

- 1 ud drōd az Srōš-ahlaw ud Ādur-yazad ud xwarrah <i> dēn ī  
māzdēsnañ ud drōd  
2 az abārīg ahlawān ud drōd az nekīh ud āsānīh <ud> abārīg  
3 mēnōgān ī wahišt ud pas dēn-dastwarān guft kū  
4 drust awar tō Wirāz ī amā māzdēsnañ paygāmbar u-t drōd  
5 bād tō-iz har čē-t dīd rāstīhā ō  
6 amā gōw pas ōy Wirāz guft kū fradom gōwišn  
7 ēn kū gursagān ud tišnagān naxust xwarišn dādan  
8 ud pas pursišn az-iš kardan kār framūdan pas  
9 dēn-dastwarān framūd kū anōš ud xwaš ud xwarišn ī  
10 hu-puxt ud hu-bōy ud xwardīg ud sard āb ud may āwurd u-šan  
11 drōn yašt ud Wirāz wāz grift ud xwarišn xward <ud> mēzd  
12 rāyēnūd wāz be guft ud stāyišn ī Ōhrmazd ud Amahraspandān  
13 ud spās ī Hordād ud Amurdād Amahraspandān hangārd ud  
āfrinagān guft  
14 u-š framūd kū āwarēd dibīr ī dānāg  
15 ud frazānag u-šan āwurd dibīr ī \*frahixtag ī f=  
16 razānag ud pēš nišast <ud> har čē Wirāz guft drust rōšn  
17 ud gōwizār nībišt  
18 u-š ēdōn framūd nībištan kū pad ān ī fradom  
19 šab man ō padīrag be mad Srōš-ahlaw ud  
20 Ādur-yazad u-š ō man namāz burd hēnd <ud> guft

Text P. 8

K20 fol. 5r

H6 P. 10 line 10

K26 fol. 8r line 1

1 ɔYK drwst YɔTWNt HWHyy LK ɔltɔ wylɔc ɔMTt ɔhnw=  
 2 ye<sup>1)</sup> YɔTWNt zmɔn Lɔ YHWWNt L gwpt pytɔmbl HWHm  
 3 W ɔHL pylwckl slwšɔhlwb' W<sup>2)</sup> ɔtwr yzdt' ZK Y L  
 4 YDH prɔc ɔHDWNt pltwm gɔm PWN hwmt W dtykl gɔm  
 5 PWN hwht W stykl gɔm PWN hwwlšt prɔc ɔL cynwpt  
 6 pwhl mt HWHm W<sup>3)</sup> KBD pɔnɔk<sup>4)</sup> Y<sup>5)</sup> ɔmɔɔwnd<sup>6)</sup> ɔwhrmzddɔt<sup>7)</sup>  
 7 ɔMT ɔL TMH prɔc mt HWHm ɔPm HZYTWNt ZK<sup>8)</sup>  
 8 wltkyɔn<sup>9)</sup> lwbɔn ɔMTsɔn BYN ZK III LYLYɔ Y nhwst<sup>10)</sup> lwbɔn  
 9 PWN. bɔlyn<sup>11)</sup> tn' YTYBWNst W ZK<sup>12)</sup> gɔsɔnyk<sup>13)</sup> gwpt<sup>14)</sup> uštā  
 10 ahmāi yahmāi uštā kahmaicit  
 11 ɔYK nywk ɔLH MNW MN ZK Y ɔLH nywkyh ktɔlcɔy  
 12 nywkyh ɔPš BYN ZK III šp ZK ɔnd nywkyh W ɔsɔnyh  
 13 ɔwbš mt YKɔYMWNYt cnd hmɔk nywkyh ZYš PWN gtyk  
 14 ɔHzyTWNt cygwn GBRɔ-I MNW ɔD PWN gtyk YHWWNt hcš  
 15 ɔsɔntl<sup>16)</sup> BSYMt W hwlmtl<sup>17)</sup> YHWWNt PWN ɔwšbɔm<sup>18)</sup> Y stykl  
 16 ɔLH lwbɔn' Y ɔhlwbɔn' BYN<sup>19)</sup> bwd Y<sup>20)</sup> BSYM BRɔ gšt ɔPš  
 17 BSYMt MDMHst<sup>21)</sup> ZK Y<sup>22)</sup> bwd cygwn hlwsp bwd<sup>23)</sup> BSYM  
 18 ZYš<sup>24)</sup> zywndkɔn PWN wynyk<sup>25)</sup> MDM ɔZLWNt<sup>26)</sup> W ZK bwd  
 19 lpytwpyntl lwn' MN nymk Y yzdtɔn BRɔ YɔTWNt<sup>27)</sup> ɔPš  
 20 ZK Y NPŠH dyn' W ZK Y NPŠH kwnšn<sup>28)</sup> knyk klp Y nywk PWN

1) ɔhnwc 2) K26. fol. 8r. 3) [W] H,K: Y 4) H: add ' 5) H,K: omit Y H6 P. 11. 6) <Y>  
 7) H,K: add W 8) <Y> 9) H,K: wltkyɔn 10) H: omit ' K: nst 11) H,K: add Y 12) H: add  
 Y 13) H,K: add gwbšn 14) H,K: omit ' 15) K26. fol. 8v. 16) H,K: add W 17) <L> 18)  
 H,K: ɔwšbɔm 19) H,K: add ɔwšwɔl <Y> 20) [Y] 21) H,K: MDMHst 22) H,K: omit Y  
 23) <Y> 24) H,K: add PWN 25) H: wynyk 26) H: add ' 27) H: YɔTWNt 28) <ptylk  
 YɔTWNt> H: add '

\*Text P. 8

1 kū drust āmad hē tō ardā Wirāz ka-t \*ahan=  
 2 ū-z āmad zamān nē būd man guft paygāmbār ham  
 3 ud pas pērōzgar Srōš-ahlaw ud Ādur-yazad ān ī man  
 4 dast frāz grift fračom gām pad humat ud dudigar gām  
 5 pad hūxt ud sidigar gām pad huwaršt frāz ō činwad-  
 6 puhl mad ham was-pānāg ī amāwand <ī> Ōhrmazd-dād  
 7 ka ō ānōh frāz mad ham u-m dīd ān <ī>  
 8 widardagān ruwān ka-šān andar ān sē šab ī naxust ruwān  
 9 pad bālēn ī tan nišast ud ān ī gāhānīg gōwišn guft uštā  
 10 ahmāi yahmāi uštā kahmaicit  
 11 kū nek ōy kē az ān ī ōy nekīh kadār-iz-ē  
 12 nekīh u-š andar ān sē šab ān and nekīh ud āsānīh  
 13 awiš mad ēstēd čand hamāg nekīh ī-š pad gētīg  
 14 dīd čiyōn mard-ē kē tā pad gētīg būd az-iš  
 15 āsāntar ud xwaštar <ud> hramtar <nē> būd pad ōšbām ī sidigar  
 16 ōy ruwān ī ahlawān andar urwar <ī> bōy xwaš be gašt u-š  
 17 xwaštar sabist ān bōy čiyōn harwisp bōy <ī> xwaš  
 18 ī-š pad zīndagān pad wēnīg abar šud ud ān bōy wād az  
 19 raphwintar rōn az nēmag ī yazadān be āmad u-š  
 20 ān ī xwēš dēn ud ān ī xwēš kunišn <padīrag āmad> kanīg kirb ī  
 nek pad

Text P. 9

K20 fol. 5v

H6 P. 11 line 18

K26 fol. 8v line 11

1 dytn<sup>1)</sup> Y hlwt<sup>2)</sup> ɔYK PWN plɔlwnyh lwst<sup>3)</sup> YK<sup>4)</sup>YMWNyt<sup>5)</sup> prɔc  
 2 pystɔn ɔYK<sup>6)</sup> pystɔn LɔWHL YTYBWNst Y  
 3 dyl<sup>7)</sup> W yɔn dwst<sup>8)</sup> W<sup>9)</sup> MNW<sup>10)</sup> klp ɔytwn<sup>11)</sup> lwšn<sup>12)</sup> cygwn dyt  
 4 hwdwšktl nklšn<sup>13)</sup> ɔpɔdšnyktl<sup>14)</sup> W pwrst YK Y<sup>15)</sup>  
 5 ɔhlwbɔn lwɔɔn<sup>16)</sup> MN ZK kny<sup>17)</sup> ɔYK LK MNW HWHy<sup>18)</sup> MNW  
 6 MNW<sup>19)</sup> NPŠH HWHy<sup>20)</sup> MNWm hklc<sup>21)</sup> zyndkɔn PWN gytyk ɔyc  
 7 kny<sup>22)</sup> nywkwtl W hwcyhlt<sup>23)</sup> klp MN ZK Y LK Lɔ  
 8 HZYTWNt ɔPŠ pshw dɔt ZK Y NPŠH dyn' W ZK Y NP=  
 9 ŠH kwnšn' ɔYK L ɔytwn<sup>24)</sup> kwnšn<sup>25)</sup> Y<sup>26)</sup> LK HWHym<sup>27)</sup>  
 10 ywbɔn Y hwp mynšn<sup>28)</sup> Y hwp gwšn Y hwp kwnšn<sup>29)</sup> Y hwp dyn'  
 kɔmk  
 11 W kwnšn Y LK lɔd ɔMT L ɔytwn' ms W ŠPYL W hwbwd  
 12 W pylwckl W ɔpybyš HWHm cygwn LK MDMHNyt  
 13 MH LK PWN gytyk gɔsɔn slwt ɔPt<sup>30)</sup> wyh YDBHWNt  
 14 ɔPt ɔthš ɔhlyht ɔPt GBRɔ Y ɔhlwb' šnɔdynyt  
 15 MNW MN ɔLYK prɔc mt MNW MN nzdyk ɔMT<sup>31)</sup> L  
 16 plpyh YHWWNt HWHm ɔPt plphytl<sup>32)</sup> krt HWHm  
 17 W nywk YHWWNt HWHm ɔPt nywktl<sup>33)</sup> krt HWHm<sup>34)</sup> W ɔlcɔnyk  
 18 YHWWNt HWHm ɔPt ɔlcɔnyktl krt HWHm W ɔMT PWN  
 19 gɔs<sup>35)</sup> cšmkɔn<sup>36)</sup> YTYBWNst HWHm ɔPt cšmkɔhtl<sup>37)</sup> YTYBWNst<sup>38)</sup>  
 20 HWHm W ɔMT bwlcšnyk YHWWNt HWHm<sup>39)</sup> ɔPt bwlcšnyktl

1) H: HZYTWNt 2) \*hlwt 3) H6 P. 12. 4) H,K: YK<sup>4)</sup>YMWNɔt 5) \*dylnɔ \*ɔngwt 6) H,K: omit W 7) H,K: add ' 8) H: lwšn 9) H: nklšn 10) K26. fol. 9r. 11) { Y } 12) H: add ' 13) H,K: add W 14) H,K: omit 15) H: HWHy<sup>18)</sup> 16) H: omit to klp K: PWN zyndkɔn gytyk 17) K: hwcyhlt 18) H,K: omit 19) H,K: omit 20) H: omit Y 21) H,K: HWHm 22) H,K: omit ' 23) H,K: omit ' 24) H,K: add MYɔ Y 25) K26. fol. 9v. 26) H: \*plpyht 27) K: nywkt 28) H: hm 29) K: add Y 30) H6 P. 13. 31) K: cšmkɔhtl 32) \*YTYBWNst 33) H,K: bwt HWHm

\*Text P. 9

1 dīdan ī \*hu-rust kū pad fraronīh rust ēstād frāz-  
 2 pestān kū-š pestān abāz nišast  
 3 \*derand \*angust kē-š kirb ēdōn rōšn čiyōn dīd  
 4 hu-dōšagtar nigerišn abāyīšnīgtar ud pursīd ān ī  
 5 ahlawān ruwān az ān kanīg kū tō kē hēh ud kē  
 6 xwēš hēh kē-m hagrīz pad zīndagān gētīg ēč  
 7 kanīg nekōgtar ud hu-čihrtar kirb az ān ī tō nē  
 8 dīd u-š passox dād ān ī xwēš dēn ud ān ī xwēš  
 9 kunišn kū man ēdōn kunišn ī tō ham  
 10 juwān ī xūb-menišn ī xūb-gōwišn ī xūb-kunišn ī xūb-dēn kāmāg  
 11 ud kunišn ī tō rāy ka man ēdōn meh ud weh ud hu-bōy  
 12 ud pērōzgar ud abē-bēš ham čiyōn tō sahed  
 13 ēč tō pad gētīg gāhān srūd u-t āb ī weh yašt  
 14 u-t ātaxš pahrēxt u-t mard ī ahlaw šnāyēnīd  
 15 kē az dūr frāz mad kē az nazdik ka man  
 16 frabiḥ būd ham u-t frabihtar kard ham  
 17 ud nek būd ham u-t nekṭar kard ham ud arzānīg  
 18 būd ham u-t arzānīgtar kard ham ud ka pad  
 19 gāh ī čašmagān nišast ham u-t čašmagāhtar \*nišast  
 20 ham ud ka burzišnīg būd ham u-t burzišnīgtar



Text P. 10

K20 fol. 6r

H6 P. 13 line 3

K26 fol. 9v line 8

1 krt HWHm PWN ZNH hwmt W hwht W hwwlšt Y LK wlcyt LK  
 2 GBR<sup>3</sup> Y <sup>3</sup>hlwb<sup>11</sup> <sup>3</sup>HL MN LK YDBHWNd PWN ZK Y <sup>3</sup>whrmzd  
 3 dglycšnyh W hmpwrššn<sup>2</sup> Y pl<sup>3</sup>lwn<sup>1</sup> <sup>3</sup>BYDWNyh<sup>3</sup> <sup>3</sup>s<sup>3</sup>nyh  
 4 hcš <sup>3</sup>HL ZK cynwpt pwhl IX nyck phm<sup>2</sup>d<sup>4</sup>  
 5 L<sup>3</sup>WHL YHWWNt L PWN <sup>3</sup>p<sup>3</sup>kyh Y slwš<sup>3</sup>hlwb<sup>5</sup> W <sup>3</sup>twr  
 6 yzdt PWN cynwpt pwhl hw<sup>3</sup>lyh<sup>3</sup> W pl<sup>3</sup>hwyh<sup>3</sup> W TB  
 7 dlylyh<sup>3</sup> W pylwcklyh<sup>3</sup> BR<sup>3</sup> wlt HWHm<sup>6</sup> p<sup>3</sup>n<sup>3</sup>kyh  
 8 Y mtr yzdt<sup>17</sup> W lšn<sup>1</sup> Y lzstk W w<sup>3</sup>d<sup>4</sup> wyh W w<sup>3</sup>hl<sup>3</sup>m yzdt<sup>19</sup>  
 9 <sup>3</sup>m<sup>3</sup>wnd W <sup>3</sup>št<sup>3</sup>t yzdt<sup>110</sup> plhd<sup>3</sup>t<sup>3</sup><sup>11</sup> gyh<sup>3</sup>n<sup>12</sup> GDH Y<sup>13</sup> dyn<sup>1</sup>  
 10 ŠPYL<sup>14</sup> m<sup>3</sup>zdysn<sup>3</sup> W plw<sup>3</sup>hl Y<sup>15</sup> <sup>3</sup>hlwb<sup>3</sup>n<sup>1</sup> W <sup>3</sup>p<sup>3</sup>ryk  
 mynw<sup>3</sup>k<sup>3</sup>n<sup>16</sup>  
 11 <sup>3</sup>L L <sup>3</sup>lt<sup>3</sup> wyl<sup>17</sup> nhwst <sup>3</sup>SGDH<sup>18</sup> YBLWNt HWHd <sup>3</sup>Pm  
 12 dyt L <sup>3</sup>lt<sup>3</sup> wyl<sup>3</sup>c<sup>3</sup> lšn<sup>119</sup> Y l<sup>3</sup>st<sup>20</sup> t<sup>3</sup>cwk Y zlt<sup>21</sup> zlyn<sup>22</sup>  
 13 PWN YDH d<sup>3</sup>št W <sup>3</sup>hlwb<sup>3</sup>n<sup>1</sup> W dlwnd<sup>3</sup> hnd<sup>3</sup>cyt W <sup>3</sup>HL slwš=  
 14 <sup>3</sup>hlwb<sup>3</sup> W <sup>3</sup>twr yzdt<sup>3</sup> YDH<sup>23</sup> 24) L<sup>25</sup> <sup>3</sup>HDWNt W gwpt <sup>3</sup>YK BR<sup>3</sup>  
 15 Y<sup>3</sup>TWN <sup>3</sup>D <sup>3</sup>w<sup>26</sup> LK nm<sup>3</sup>dym<sup>27</sup> whšt<sup>28</sup> 29) dwšhw W<sup>30</sup> lwšnyh<sup>31</sup>  
 16 hw<sup>3</sup>lyh<sup>32</sup> <sup>3</sup>s<sup>3</sup>nyh W pl<sup>3</sup>hwyh<sup>33</sup> nywkyh<sup>34</sup> BSYMh<sup>35</sup>  
 17 hwlmh W l<sup>3</sup>mšn W š<sup>3</sup>tyh W hwbwdyh Y whšt  
 18 p<sup>3</sup>tdhšn<sup>36</sup> Y <sup>3</sup>hlwb<sup>3</sup>n W<sup>37</sup> <sup>3</sup>Pt nm<sup>3</sup>dym t<sup>3</sup>lykyh  
 19 W tngyh W dwšhw<sup>3</sup>lyh W SLY<sup>3</sup>yh<sup>38</sup> byš W <sup>3</sup>n<sup>3</sup>kyh  
 20 W dlt W wym<sup>3</sup>lyh W shmgn<sup>3</sup>yh<sup>39</sup> bymgn<sup>3</sup>yh<sup>40</sup> W lyšgn<sup>3</sup>yh

1) H: omit ' 2) H: hmpwršgyh K: hmpwršgyh <sup>3</sup>MT dglzm<sup>3</sup>n <sup>3</sup>whrmzd l<sup>3</sup>d YDBHWNt W hmpwršgyh 3) <sup>3</sup>BYDWNd 4) K26. fol. 10r. 5) H,K: add ' 6) H,K: add KBD 7) H,K: omit ' 8) <Y> 9) <Y> 10) <Y> 11) H,K: plyhd<sup>3</sup>t<sup>3</sup> <Y> 12) H,K: add W 13) H,K: omit Y 14) <Y ŠPYL Y> 15) K: omit Y 16) H: add ' 17) H: omit to next wyl<sup>3</sup>c 18) K: nm<sup>3</sup>c 19) H: omit ' 20) H,K: add MNW 21) H,K: add Y 22) H,K: omit ' 23) H6 P. 14. 24) H,K: add Y 25) H,K: add pr<sup>3</sup>c 26) H,K: <sup>3</sup>L 27) K26 fol. 10v. 28) H,K: add ' 29) H,K: add W 30) K: omit W 31) H,K: add W 32) H,K: add W 33) H,K: add W 34) H,K: omit 35) H,K: add W 36) H,K: omit ' 37) K: omit W 38) H,K: add W 39) K: add W 40) H: omit

\*Text P. 10

1 kard ham pad ēn humat ud hūxt ud huwaršt ī tō warzīd tō  
 2 mard ī ahlaw pas az tō yazēnd pad ān ī Ōhrmazd  
 3 dēr-yazišnīh ud ham-pursagīh ka dēr-zamān Ōhrmazd rāy yazišn  
 4 ud ham-pursagīh ī frārōn \*kunēnd āsānīh  
 5 az-iš pas ān ēinwad-puhl noh nēzag pahnāy  
 6 abāz būd man pad abagīh ī Srōš-ahlaw ud Ādur-  
 7 yazad pad ēinwad-puhl xwārīhā ud frāxwīhā ud nēw-  
 8 dilerīhā ud pērōzgarīhā be widard ham was pānāgīh  
 9 ī Mihr yazad ud Rašn ī razistag ud Wāy <ī> weh ud Wahrām  
 yazad <ī>  
 10 amāwand ud Aštād yazad <ī> frēh-dādār <ī> gēhān ud xwarrah  
 ī dēn  
 11 <ī> weh <ī> māzdēsnan ud frawahr ī ahlawān ud abārig  
 mēnōgān  
 12 ō man ardā Wirāz naxust namāz burd hēnd u-m  
 13 dīd man ardā Wirāz Rašn ī rāst kē tarāzūg ī zard ī zarrēn  
 14 pad dast dāšt ud ahlawān ud druwandān handāzīd ud pas Srōš-  
 15 ahlaw ud Ādur-yazad dast ī man frāz grift ud guft kū be  
 16 āy tā ō tō nimāyēm wahišt ud dušox ud rōšnīh ud  
 17 xwārīh ud āsānīh ud frāxwīh ud nekīh ud xwāšīh ud  
 18 huramīh ud rāmišn ud šādīh ud hu-bōyīh ī wahišt  
 19 pādāšn ī ahlawān ud u-t nimāyēm tārīgīh  
 20 ud tangīh ud dušxwārīh ud wadīh ud beš ud anāgīh  
 ud dard ud wēmārīh ud sahmgenīh ud bīmgenīh ud rēšgenīh

AWN. (Haug-West) IV, 32 - V. 8

fn: The whole or a part of the line is taken from the footnote.

Text P. 11

K20 fol. 6v

H6 P. 14 line 7 K26 fol. 10v line 8

- 1 W<sup>1)</sup> gn'dkyh PWN dwšhw p>tpl>s Y gwnk gwnk<sup>2)</sup> ŠDY>>n'  
 2 W y>twk>n W<sup>3)</sup> bckkl>n<sup>4)</sup> <HDW>nd >Pt nm>dym g>s<sup>5)</sup>  
 3 l>st>n<sup>6)</sup> W ZK Y dlwcn>n >Pt nm>dym p>tdhšn<sup>7)</sup> hwp  
 4 wlwdšn>n PWN >whrmzd W >mhrspnd>n<sup>8)</sup> W nywkyh<sup>9)</sup> PWN  
 5 whšt W >n>kyh<sup>10)</sup> PWN dwšhw<sup>11)</sup> W >YTyh<sup>12)</sup> yzd>n W  
 >mhrspnd>n<sup>13)</sup>  
 6 W L<YTyh<sup>14)</sup> >hlmn<sup>15)</sup> ŠDY>>n<sup>16)</sup> YHWWNtn<sup>17)</sup> l>st>hyc<sup>18)</sup> W tn<sup>19)</sup>  
 psyn'  
 7 >Pt nm>dym p>tdhšn<sup>20)</sup> Y >hlwb>n' MN >whrmzd W  
 8 >mhrspnd>n<sup>21)</sup> PWN whšt BYN<sup>22)</sup> >Pt nm>dym z>hm<sup>23)</sup>  
 9 p>tpl>s<sup>24)</sup> Y gwnk gwnk Y<sup>25)</sup> dlwnd>n<sup>26)</sup> PWN BYN dwšhw MN  
 10 >hlymn dlwnd<sup>27)</sup> W ŠDY>>n W ptyd>lk>n<sup>28)</sup>  
 11 gyw>k-I pr>c mt HWHm >Pm HZYTWnt lwb>n Y  
 12 mltwm >ycnd MNW PWN hm YK<YMW>N>t HWHd >Pm  
 13 pwsyt MN pylwckl slwš>hlwb' W >twr yzdt<sup>29)</sup>  
 14 >YK <LH>s>n MNW HWHd W MH l>d LPMH<sup>30)</sup> YK<YMW>Nd  
 15 YMRWNyt<sup>31)</sup> slwš>hlwb<sup>32)</sup> W >twr yzdt' >YK ZNH<sup>33)</sup>  
 16 gyw>k hmystk>n' KLYTWNd W ZNH lwb>n'>n <D tn<sup>34)</sup> psyn<sup>35)</sup>  
 17 ZNH gyw>k YK<YMW>Nd W lwb>n<sup>36)</sup> <LH>s>n >NŠWT>>n<sup>37)</sup>  
 MNš<sup>38)</sup>  
 18 >krpk<sup>40)</sup> wn>s l>st YHWWNt W <L gytyk>n BR> YMRRWN  
 19 >YK ZK Y hw>tl krpk PWN >c W byš >L  
 20 YHŠNNyt MH KR> MNWš III slwš>cln>m krpk<sup>41)</sup>

1) K: omit 2) <MNW> H,K: add MN 3) K: omit W 4) H: wckkl>n 5) <Y> 6) H: add '  
 7) H,K: add Y 8) H,K: >mšwspnd>n 9) H: add Y 10) <Y> 11) H: add ' 12) <Y> 13)  
 H,K: >mšwspnd>n 14) H,K: add Y 15) <W> 16) H,K: add W 17) H,K: add Y 18) K26.  
 fol. 11r. 19) H,K: add Y 20) H,K: p>tdhšn 21) H,K: >mšwspnd>n 22) H,K: PWN BYN  
 whšt 23) <W> 24) H,K: add Y 25) H,K: add <L 26) H,K: add ' 27) <Y> dlwnd H,K:  
 omit dlwnd 28) H,K: ptyd>lk>n 29) K: yzdt' 30) H,K: LTMH 31) \*YMRRWNyt 32) K:  
 omit ' 33) H: omit ZNH 34) H,K: add Y 35) H,K: omit ' 36) H,K: add Y 37) H: mltwm>n  
 38) H,K: MNWš>n 39) K26. fol. 11v. 40) H,K: add W 41) H,K: omit '

\*Text P. 11

- 1 ud gandagūh pad dušox pādīfrāh ī gōnag gōnag <kē> dēwān  
 2 ud jādūgān ud bazakkarān gīrēnd u-t nīmāyēm gāh <ī>  
 3 rāstān ud ān ī drōzanān u-t nīmāyēm pādāšn ī xūb-  
 4 wurōyišnān pad Ohrmazd ud Amahraspandān ud nēkīh ī pad  
 5 wahišt ud anāgīh <ī> pad dušox ud astīh <ī> yazadān ud  
 Amahraspandān  
 6 ud nēstīh ī Ahreman <ud> dēwān ud būdan ī rist-āxēz ud tan ī  
 pasēn  
 7 u-t nīmāyēm pādāšn ī ahlawān az Ōhrmazd ud  
 8 Amahraspandān pad andar wahišt u-t nīmāyēm zaxm <ud>  
 9 pādīfrāh ī gōnag gōnag ī ō druwandān pad andar dušox az  
 10 Ahreman <ī> druwand ud dēwān ud petyāragān  
 11 gyāg-ē frāz mad ham u-m dīd ruwān ī  
 12 mardōm ē-čand kē pad ham ēštād hēnd u-m  
 13 pursīd az pērōzgar Srōš-ahlaw ud Ādur-yazad  
 14 kū awēšān kē hēnd ud čē rāy ēdar ēstēnd  
 15 gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn  
 16 gyāg hammistagān xwānēnd ud ēn ruwānān tā tan ī pasēn  
 17 ēn gyāg ēstēnd ud ruwān ī awēšān mardōmān kē-šān  
 18 kirbag ud wināh rāst būd ud ō gētīgān be gōw  
 19 kū ān ī xwārtar kirbag pad āz ud bēš ma  
 20 dārēd čē har kē-š sē srōš-čarnām kirbag

Text P. 12

K20 fol. 7r

H6 P. 15 line 11 K26 fol. 11v line 4

1 wyš ɔYK wnɔs ɔL whšt MNWš wnɔs  
 2 wyš ɔL dwšhw MNW KRɔ II Iɔst ɔD tn<sup>(1)</sup> psyn<sup>(2)</sup> PWN ZNH  
 3 hmysɔn<sup>(3)</sup> YKɔYMWNd<sup>(4)</sup> MN wltšn Y ɔndlwɔy sktyh ɔywp  
 4 glmyh ɔPšɔn ɔpɔryk ptydɔlk LɔYT W ɔHL  
 5 nhwst gɔm prɔc HNHɔTWNm ɔL stl pɔdk PWN  
 6 ɔhwmt ZK gywɔk ɔYK hwmt PWN mhmɔnyh<sup>(5)</sup> W HZYɔTWNm  
 7 ZK Y<sup>(7)</sup> ɔhlwbɔn<sup>(8)</sup> lwbɔn' MNWšɔn cygwn stl Y<sup>(9)</sup> lwcɔk lwšn Y<sup>(10)</sup>  
 8 hcš hmɔk<sup>(11)</sup> whšyt ɔPšɔn gɔs W YTYBWNst<sup>(12)</sup> ɔpyl  
 9 lwšn W blɔk<sup>(13)</sup> W pwl GDH YHWWNt ɔPm pwsyt MN  
 10 slwšɔhlwb' W ɔtwr yzdt' ɔYK ZNH gywɔk ktɔm<sup>(14)</sup>  
 11 ZNH ɔNŠWTɔ ktɔm HWHd ɔPšɔn gwpt slwšɔhlwb'  
 12 W ɔtwr yzdt' ɔYK ZNH gywɔk stl pɔdk W ɔLHšɔn  
 13 lwbɔnɔn HWHd MNWšɔn PWN gtyk yšt Lɔ krt W  
 14 gɔsɔn Lɔ slwt<sup>(15)</sup> W hwytwkds Lɔ krt<sup>(16)</sup> ɔPšɔn  
 15 hwtɔyh<sup>(17)</sup> W dhywptyh W srdɔ<sup>(18)</sup> Lɔ krt<sup>(19)</sup> YKɔYMWNyt  
 16 PWN ɔpɔryk krpk ɔhlwb' YHWWNt YKɔYMWNd ɔMT  
 17 dtykl gɔm prɔc HNHɔTWNm mɔh pɔdk ɔL hwht  
 18 ZK gywɔk ɔYK hwht mhmɔnyh W HZYɔTWNm ZK Y  
 19 LBɔ hncmn' Y ɔhlwb<sup>(20)</sup> ɔPm pwsyt MN<sup>(21)</sup> slwš=  
 20 ɔhlwb' W ɔtwr yzdt' ɔYK ZNH gywɔk ktɔm W ɔLHšɔn

1) H,K: add Y 2) H,k: omit ' 3) H,K: hmystkɔn' 4) H,K: add ɔPšɔn ɔpɔrykɔs 5) H6 P. 16.  
 6) K: mhmɔnyh 7) H,K: omit Y 8) H,K: omit ' 9) H: omit Y 10) \*lwšnyh 11) H,K: hmɔy  
 12) K26. fol. 12r. 13) \*blɔcɔk H: bwlcɔk 14) H,K: add W 15) K: add ' 16) H,k: add W  
 17) H,K: hwtɔdyh 18) H,K: srdɔlyh 19) H,K: omit ' 20) H,K: ɔhlwbɔn 21) K26. fol. 12v.

\*Text P. 12

1 weš kũ wināh ō wahišt kē-š wināh  
 2 weš. ō dušox kē har dō rāst tā tan I pasēn pad ēn  
 3 hammistagān ēstēnd u-šān pādīfrāh az wardīšn ī andarwāy sardih  
 ayāb  
 4 garmīh u-šān abārīg petyārag nēst ud pas  
 5 naxust gām frāz niham ō star pāyag pad  
 6 humat ān gyāg kũ humat pad mehmānīh ud wēnam  
 7 ān ahlawān ruwān kē-šān čiyōn star ī rōzanāg \*rōšnīb  
 8 az-iš hamē waxšīd u-šān gāh ud nišast abēr  
 9 rōšn ud \*brāzāg ud purr-xwarrah būd u-m pursīd az  
 10 Srōš-ahlaw ud Ādur-yazad kũ ēn gyāg kadām ud  
 11 ēn mardōm kadām hēnd u-šān guft Srōš-ahlaw  
 12 ud Ādur-yazad kũ ēn gyāg star pāyag ud awēšān  
 13 ruwānān hēnd kē-šān pad gētīg yašt nē kard ud  
 14 gāhān nē srūd ud xwēdōdah nē kard u-šān  
 15 xwadāyīh ud dahibedīh ud sālārīh nē kard ēstēd  
 16 pad abārīg kirbag ahlaw būd ēstēnd ka  
 17 dudīgar gām frāz niham māh pāyag ō hūxt  
 18 ān gyāg kũ hūxt mehmānīh ud wēnam ān ī  
 19 wuzurg hanjaman ī ahlawān u-m pursīd az Srōš-  
 20 ahlaw ud Ādur-yazad kũ ēn gyāg kadām ud awēšān

Text P. 13

K20 fol. 7v

H6 P. 16 line 17

K26 fol. 12v line 2

1 lwb<sup>2</sup>n<sup>2</sup>n<sup>1</sup> HWHd<sup>2</sup> YMRWNyt<sup>3</sup> slwš<sup>2</sup>hlwb<sup>1</sup> W 2twr yzdt<sup>1</sup> 2YK  
 2 ZNH gyw<sup>2</sup>k m<sup>2</sup>h p<sup>2</sup>dk W ZNH 2LHš<sup>2</sup>n<sup>4</sup> MNWš<sup>2</sup>n PWN gytyk  
 3 yšt L<sup>2</sup> krt W g<sup>2</sup>s<sup>2</sup>n L<sup>2</sup> slwt W hwytwkds L<sup>2</sup>  
 4 wlcyt<sup>5</sup> PWN 2p<sup>2</sup>ryk krpk 2L LTMH mt YK 2YMWNd<sup>6</sup>  
 5 2Pš<sup>2</sup>n<sup>7</sup> lwšnyh 2L lwšnyh<sup>8</sup> m<sup>2</sup>h hm<sup>2</sup>n<sup>2</sup>k<sup>9</sup>  
 6 2MT stykl g<sup>2</sup>m pr<sup>2</sup>c<sup>10</sup> 2HNHTWNm PWN hwwlšt  
 7 TMH 2YK hwwlšt PWN mhm<sup>2</sup>nyh 2L TMH  
 8 lsytwm lwšn<sup>11</sup> Y b<sup>2</sup>lst<sup>2</sup>n b<sup>2</sup>lst KLYTWNd W 2ZYTWN=  
 9 m ZK Y 2hlwb<sup>2</sup>n<sup>12</sup> lwb<sup>2</sup>n<sup>13</sup> PWN g<sup>2</sup>s W wstlg Y zlyn<sup>14</sup>  
 10 krt W 2NŠWT<sup>2</sup> YHWWNt HWHd MNWš<sup>2</sup>n lwšn Y<sup>15</sup> 2L lwšnyh<sup>16</sup>  
 11 hwlšyt<sup>17</sup> hm<sup>2</sup>n<sup>2</sup>k<sup>18</sup> YHWWNt 2Pm pwrst MN slwš=  
 12 2hlwb<sup>19</sup> 2twr yzdt<sup>1</sup> 2YK ZNH kt<sup>2</sup>m gyw<sup>2</sup>k W 2LHš<sup>2</sup>n<sup>20</sup>  
 13 lwb<sup>2</sup>n<sup>2</sup>n MNW HWHd<sup>21</sup> YMRWNyt<sup>3</sup> slwš<sup>2</sup>hlwb<sup>1</sup> W 2twr yzdt<sup>1</sup>  
 14 2YK ZNH hwlšyt<sup>22</sup> p<sup>2</sup>dk 2YT W 2LHš<sup>2</sup>n lwb<sup>2</sup>n<sup>2</sup>n  
 15 HWHd MNWš<sup>2</sup>n<sup>23</sup> PWN gytyk hwp<sup>2</sup>thš<sup>2</sup>dyh<sup>24</sup> W dhywptyh  
 16 25W srd<sup>2</sup>lyh krt<sup>26</sup> ch<sup>2</sup>lwm g<sup>2</sup>m pr<sup>2</sup>c 2HNHTWNm  
 17 2L ZK Y lwšn Y<sup>27</sup> glwtm<sup>2</sup>n<sup>28</sup> hm<sup>2</sup>k hw<sup>2</sup>lyh 2Pm<sup>2</sup>n 2L  
 18 ptylk Y 2TWNd<sup>29</sup> pyšwtlk<sup>2</sup>n<sup>30</sup> lwb<sup>2</sup>n W dlwt pwrstyn<sup>31</sup>  
 19 W 2pryn<sup>1</sup> 2BYDWNd W ZNH YMRWNd<sup>32</sup> 2YK cygwn LK 2hlwb<sup>1</sup>  
 BR<sup>2</sup>  
 20 mt 2HWHyy MN ZK<sup>33</sup> syc<sup>2</sup>wmnd W KBD 2n<sup>2</sup>kyh Y<sup>34</sup> 2hw<sup>2</sup>n

1) H,K: add MNW 2) K: omit to line 13. H6 P. 17. 3) \*YMRWNyt 4) H: add lwb<sup>2</sup>n<sup>2</sup>n  
 5) H: add W 6) H: add Y 7) H: add ' 8) H: add Y 9) H: hwm<sup>2</sup>n<sup>2</sup>k 10) H: 2pr<sup>2</sup>c 11)  
 \*lwšnyh 12) H: add ' 13) H: omit 14) H: omit ' 15) \*lwšnyh 16) <Y> 17) H: hwlšyt 18)  
 H: hwm<sup>2</sup>n<sup>2</sup> 19) H: 2hlwb<sup>1</sup> W 20) H: omit ' 21) K26. continues. 22) H,K: hwlšyt 23) H,K:  
 omit ' 24) H,K: hwp<sup>2</sup>thš<sup>2</sup>dyh 25) H6 P. 18. 26) H,K: omit ' 27) [Y] 28) <Y> 29) H:  
 Y 2TWNd (=d 2TWNd?) K: Y 2TWNt 30) H: (lacunae) 31) wltk<sup>2</sup>n K: 2LHš<sup>2</sup>n wltk<sup>2</sup>n 31) H,K:  
 omit ' 32) H: YMRWNd 33) H,K: add Y 34) H,K: omit Y

\*Text P. 13

1 ruwānān kē hēnd gōwēd Srōš-ahlaw ud Ādur-yazad kū  
 2 ēn gyāg māh pāyag ud ēn awēšān ruwānān kē-šān pad gētīg  
 3 yašt nē kard ud gāhān nē srūd ud xwēdōdah nē  
 4 warzīd ud pad abārīg kirbag ō ēdar mad ēstēnd  
 5 u-šān rōšnīh ō rōšnīh ī māh homānāg  
 6 ka sidīgar gām frāz niham pad huwaršt  
 7 ānōh kū huwaršt pad mehmānīh ō ānōh  
 8 rasīdom \*rōšnīh ī bālistān bālist xwānēnd ud wēnam  
 9 ān ī ahlawān pad gāh ud wistarag ī zarrēn-  
 10 kard ud mardōm būd hēnd kē-šān \*rōšnīh ō rōšnīh <I>  
 11 xwaršēd homānāg būd u-m pursīd az Srōš-  
 12 ahlaw ud Ādur-yazad kū ēn kadām gyāg ud awēšān  
 13 ruwānān kē hēnd gōwēd Srōš-ahlaw ud Ādur-yazad  
 14 kū ēn xwaršēd pāyag ast ud awēšān ruwānān  
 15 hēnd kē-šān pad gētīg hu-pādixšāyīh ud dahibedīh  
 16 ud sālārīh kard čahārom gām frāz niham  
 17 ō ān ī rōšn garōdmān <I> hamāg xwārīh u-mān ō  
 18 padīrag āyēnd awēšān widardagān ruwān ud drōd pursēnd  
 19 ud āfrīn kunēnd ud ēn gōwēnd kū čiyōn tō ahlaw be  
 20 mad hē az ān ī sējōmand ud was-anāgīh axwān

A/W. (Haug-West) VIII. 3 - X. 4

Text P. 14

K20 fol. 8r

H6 P. 18 line 6 K26 fol. 12v line 13

- 1 MDM <L ZNH Y >syç >hw>n Y >ptyd>lk<sup>1)</sup> Y>TWNt  
 2 HWHyy W >nwš <STHN MH dglzm>nyh> LTMH l>mšn<sup>2)</sup>  
 3 HZYTWNYt<sup>3)</sup> W >HL MN ZK<sup>4)</sup> ptylk mt<sup>5)</sup> >thš Y >whrmzd  
 4 >twr yzdt<sup>6)</sup> <L L nm>c<sup>6)</sup> YBLWNt >Pš gwpt >YK  
 5 drwst<sup>7)</sup> LPMH LK >lt >wyl>c<sup>8)</sup> hwyt CYB><sup>9)</sup> m>zdyšn>n  
 6 pyt>mbl W >HL L nm>c<sup>10)</sup> YBLWNt HWHwm W gwpt  
 7 HWHm<sup>11)</sup> >YK<sup>11a)</sup> LPMH LK >twr yzdt MNW PWN gytyk  
 8 hm>k CYB> LPMH<sup>12)</sup> W bwd Y hpt >lk MDM <L  
 9 LK HNHTWN>t >Pm hwyt CYB> KLYTWNYt W >HL  
 10 YMRWNyt<sup>13)</sup> >thš Y >whrmzd<sup>14)</sup> W >twr yzdt >YK<sup>15)</sup> Y>TWN  
 11 <D <L LK<sup>16)</sup> nm>dym ZK Y<sup>17)</sup> wj<sup>18)</sup> >p Y CYB> Y hwyt  
 12 MNW MDM <L L HNHTWNt W gyw>k-I pr>c<sup>19)</sup> YBLWNt W  
 nmwt  
 13 wl-I wclg<sup>20)</sup> MY><sup>21)</sup> Y kpwt W gwpt ZNH ZK >p >YT MNW<sup>22)</sup>  
 ZK  
 14 CYB> BR> tcyt Y LK MDM<sup>23)</sup> <L L HNHTWN>t W >HL<sup>24)</sup>  
 15 YK<YMWNYt whwmn >mhrspnd>n<sup>25)</sup> MN g>s<sup>26)</sup> zlyn' krt >Pš  
 16 ZK Y L YDH pr>c <HDWNt PWN hwmt W hwht W hwwlšt<sup>27)</sup>  
 17 <L myhn YBLWNt Y >whrmzd W >mhrspnd>n<sup>28)</sup> W >p>ryk  
 >hlwb>n  
 18 W plw>hl Y zltwšt<sup>29)</sup> Y spyt>m>n W kywšt>sp W  
 19 y>m>sp W ystw>stl Y zltwšt>n<sup>30)</sup> W >p>ryk<sup>31)</sup> dyn'  
 20 bwl>l>n' W dyn' pyšwp>dy>n<sup>32)</sup> MNWm hklc<sup>33)</sup> MN ZK lwšntl

1) H,K: omit 2) H,K: omit 3) \*HZYTWNYh K26, fol. 13r. 4) <L> 5) H,K: Y>TWNt  
 6) H,K: nm>c-1 7) H: drwdst 8) H,K: add Y 9) H,K: add Y 10) H,K: <SGDH 11) H,K:  
 HWHwm 11a) <drwst> 12) H,K: omit 13) H,K: YMRWNyt 14) H6 P. 19. 15) H,K: add  
 BR> 16) H,K: add pr>c 17) H,K: omit Y 18) H,K: add Y 19) H,K: add > 20) <Y> H,K:  
 wclg 21) H,K: >p 22) <MN> 23) K26, fol. 13v. 24) H,K: add L>L> 25) \*>mhrspnd H,K:  
 >mhwspnd 26) H,K: add Y 27) H,K: omit 28) H,K: >mhwspnd>n 29) H,K: zltwšt 30)  
 H,K: zltwšt 31) K: omit 32) H,K: pyšwp>d>n 33) H,K: hklc

\*Text P. 14

- 1 abar ō ēn ī a-sēj axwān ī a-petyārag āmad  
 2 hē ud anōš xwar čē dēr-zamānīhā ēdar rāmišn  
 3 \*wēnēh ud pas az ān <ō> padīrag āmad ātaxš ī Ōhrmazd  
 4 Ādur-yazad ō man namāz-ē burd u-š guft kū  
 5 drust awar tō ardā Wirāz ī xwēd-ēzm ī māzdēšnān  
 6 paygāmbār ud paš man namāz burd ham ud guft  
 7 ham kū awar tō Ādur-yazad kē pad gēfīg  
 8 hamāg ēzm ud bōy ī haft sālag abar ō  
 9 tō nihād u-m xwēd-ēzm xwānēd ud pas  
 10 gōwēd ātaxš ī Ōhrmazd Ādur-yazad kū be āy  
 11 tā ō tō frāz nimāyam ān war ī āb ī ēzm ī xwēd  
 12 kē abar ō man nihād ud gyāg-ē frāz burd ud nimūd  
 13 war ī wuzurg <ī> āb ī kabōd ud guft ēn ān āb ast kē <az> ān  
 14 ēzm be tazīd ī tō abar ō man nihād ud pas ul  
 15 ēštād Wahman Amahraspand az gāh ī zarrēn-kard u-š  
 16 ān ī man dast frāz grīft pad humat ud hūxt ud huwaršt  
 17 ō mēhan burd ī Ōhrmazd ud Amahraspandān ud abāriḡ ahlawān  
 18 ud frawahr ī Zardušt ī Spitāmān ud Kay-Wištāsp ud  
 19 Jāmāsp ud Isadwāstar ī Zarduštān ud abāriḡ dēn-  
 20 burdārān ud dēn pēsobāyān kē-m hagrīz az ān rōšntar

AWN. (Haug-West) X. 4 - XI. 4



Text P. 15

K20 fol. 8v

H6 P. 19 line 13 K26 fol. 13v line 9

- 1 W nywktl L<sup>2</sup> HZYTWNt HWHm W whwmn BR<sup>2</sup>12) >YK ZNH  
 >YT  
 2 >whrmzd >Pm YCBHNst PWN pyšyh nm>c YBLWNt<sup>3</sup>  
 3 >Pš <L L gwpt<sup>4</sup> >YK nm>c <L LK >lt<sup>5</sup>  
 4 wyl>c drwt mt<sup>6</sup> HWHyy MN ZK syc>wmnd gytyk  
 5 <L ZNH >pyck gyw>k Y lwšn Y>TWNt HWHyy >Pš  
 6 plmwt <L slwš >hlwb' W >twr yzdt' >YK<sup>7</sup> YBLWNt  
 7 >lt> wyl>c BR> nm>dyt g>s W p>tdhšn<sup>8</sup> Y >hlwb>n  
 8 ZK<sup>9</sup> >dlwnd>n<sup>9</sup> >HL p>tpl>s >HL<sup>10</sup> slwš  
 9 >hlwb' W >twr yzdt' ZK Y L YDH pr>c >HDWNt >Pš>n  
 10 gyw>k gyw>k pr>c YBLWNt HWHm<sup>11</sup> MNm<sup>12</sup> dyt<sup>13</sup> HWHm  
 11 >mhrspnd>n<sup>14</sup> >Pm HZYTWNt >p>ryk yzdt>n<sup>15</sup> >Pm dyt  
 12 plw>hl Y g>ywmit W zltwšt<sup>16</sup> W kywšt>sp<sup>17</sup>  
 13 W plšwšt<sup>18</sup> y>m>sp W >p>ryk<sup>19</sup> krt>lt>n<sup>20</sup> W dyn' pyšw=  
 14 p>d>n >Pm<sup>21</sup> gyw>k-I pr>c mt HWHm W HZYTWNt<sup>22</sup> ZK Y  
 15 lt>n<sup>23</sup> lwb>n MNW bl>cy>k<sup>24</sup> ŠTWNt<sup>25</sup> W hcpl<sup>26</sup> >p>ryk  
 lwb>n<sup>27</sup>  
 16 PWN hm>k lwšnyk<sup>28</sup> W >whrmzd hm>k<sup>29</sup> bcyt ZK Y lt>n<sup>30</sup>  
 17 lwb>n<sup>31</sup> lwšn' W blnd W >m>wnd >Pm gwpt >YK nywk LK MNW  
 18 lt>n lwb>n' HWHyy >ytwn<sup>32</sup> hcpl Y >p>ryk lwb>n>n >Pm  
 19 bwlčšnyk MDMHNst >Pm HZYTWNt ZK Y <LHš>n lwb>n  
 20 MNWš>n PWN gytyk g>s>n slwt W<sup>33</sup> yšt krt W >stwb>n'

1) K26. fol. 15r. (fols. 14r and 14v are blank). H6 P. 21. (P. 20 is blank.) 2) <gwpt> 3) H,K: YBLWNt<sup>4</sup> 4) H,K: omit ' 5) H,K: Y>TWNt 6) H,K: >YKš 7) H,K: p>tdhšn 8) H: add Y p>tpl>s K: add p>tpl>s read: Y p>tpl>s <Y> 9) H,K: add W 10) H,K: omit p>tpl>s >HL 11) H,K: omit 12) H,K: >Pm 13) H,K: HZYTWNt 14) H,K: >mšwspnd>n 15) H,K: add ' 16) H,K: zltwšt 17) H,K: omit ' 18) <W> K26. fol. 15v. 19) <nywk> 20) K: add ' H,K: add W 21) K: add HZYTWNt 22) K: omit 23) H,K: omit ' 24) K: bcy>k 25) >SGYTWNt 26) <Y> 27) H,K: lwb>n>n 28) >lwšnyh 29) H,K: hm>y 30) H,K: omit ' 31) H6 P. 22. 32) H: >YT K: omit ' 33) K: omit W

\*Text P. 15

- 1 ud nēktar nē dīd ham ud Wahman be <guft> kū ēn ast  
 2 Ōhrmazd u-m kāmīst pad pēših namāz burdan  
 3 u-š ō man guft kū namāz ō tō ardā  
 4 Wirāz drust āmad hē az ān sējōmand gētīg  
 5 ō ēn abēzag gyāg ī rōšn āmad hē u-š  
 6 framūd ō Srōš-ahlaw ud Ādur-yazad kū-š barēd  
 7 ardā Wirāz be nimāyēd gāh ud pādāšn ī ahlawān  
 8 an-iz ī pādīfrāh <ī> druwandān ud pas Srōš-  
 9 ahlaw ud Ādur-yazad ān ī man dast frāz grift u-šān  
 10 gyāg gyāg frāz burd ham u-m dīd ham  
 11 Amahraspandān u-m dīd abāriḡ yazadān u-m dīd  
 12 frawahr ī Gayōmart ud Zardušt ud Kay-Wištāsp  
 13 ud Faršōštar <ud> Jāmāsp ud abāriḡ <nēk>-kardārān ud dēn  
 dēn-pešō=  
 14 bāyān u-m gyāg-ē frāz mad ham ud dīd ān ī  
 15 rādān ruwān kē brāzyāg \*raft ud azabar <ī> abāriḡ ruwānān  
 16 pad hamāg \*rōšnīh ud Ōhrmazd hamē burzīd ān ī rādān  
 17 ruwān rōšn ud buland ud amāwand u-m guft kū nēk tō kē  
 18 rādān ruwān hē ēdōn azabar ī abāriḡ ruwānān u-m  
 19 burzišnīg sahist u-m dīd ān ī awēšān ruwān  
 20 kē-šān pad gētīg gāhān srūd ud yašt kard ud āstawān

Text P. 16

K20 fol. 9r

H6 P. 22 line 5 K26 fol. 15v line 12

1 YHWWNt PWN ŠPYL dyn' Y<sup>11</sup> m<sup>2</sup>zdysn<sup>3</sup> MNW ɔwhrmzd ɔL  
 zltw=  
 2 š<sup>2</sup> ɔš<sup>3</sup> ɔMT<sup>3</sup> pr<sup>3</sup> ɔ mt HWHm PWN ZK<sup>4</sup> ptmwen  
 3 Y zlyn<sup>5</sup> pysyt Y<sup>6</sup> 7) w<sup>1</sup>ɔcy<sup>2</sup>ktwm<sup>8</sup> MN hlwsp ptmwen<sup>9</sup>  
 4 MNm<sup>9</sup> bwlcšnyktl<sup>10</sup> MDMHNst ɔPm HZYTWNt ZK Y  
 5 hwtwkds<sup>11</sup> n lwb<sup>12</sup> BYN ZK Y ɔp<sup>2</sup>ɔI blyhnyt lwšnyh  
 6 ɔMTš gl b<sup>1</sup>ɔI ɔy lwšnyh hčš hm<sup>2</sup>ɔk<sup>13</sup> whšyt  
 7 ɔPm bwlcšnyk MDMHNst<sup>14</sup> ɔPm HZYTWNt<sup>12</sup> hwp  
 8 hwt<sup>2</sup>y<sup>13</sup> ɔp<sup>2</sup>thš<sup>2</sup>ɔd<sup>2</sup> n lwb<sup>14</sup> MNWš<sup>2</sup> n msyh W wyhyh  
 9 W ɔm<sup>2</sup>wndyh W pylwcklyh hčš hm<sup>2</sup>ɔk<sup>15</sup> whšyt  
 10 ɔMTš<sup>2</sup> n SGYTWNd<sup>16</sup> BYN lwšnyk<sup>17</sup> PWN ZK Y zlyn<sup>1</sup> lhw<sup>1</sup> w=  
 11 ltywn ɔPm bwlcšnyk MDMHNst ɔPm HZYTWNt<sup>18</sup> ZK  
 12 Y wclg<sup>2</sup> n lwb<sup>2</sup> n W ɔst<sup>1</sup> gwššn<sup>2</sup> MNWš<sup>2</sup> n<sup>19</sup> lwbšn BYN ZK  
 13 Y bwln'd lwšnyk<sup>20</sup> PWN ZK Y ms GDH ɔPm bwlcšnyk<sup>21</sup>  
 14 MDMHNst ɔPm HZYTWNt lwb<sup>2</sup> n Y ɔLH<sup>22</sup> ɔwš<sup>2</sup> n<sup>22</sup> n<sup>23</sup>ɔlyk<sup>2</sup> n<sup>23</sup>  
 15 Y<sup>24</sup> ɔp<sup>2</sup>hwmt Y ɔp<sup>2</sup>hwht<sup>25</sup> Y ɔp<sup>2</sup>hwwlš<sup>26</sup> Y lthwt<sup>27</sup>  
 16 MNWš<sup>2</sup> n šwd PWN srd<sup>2</sup>ɔI YHŠNNd<sup>28</sup> PWN ptmwen<sup>29</sup>  
 17 zlyn<sup>30</sup> pysyt W ɔsymyn<sup>31</sup> pysyt W gwhl pysyt ɔPm  
 18 pwsyt ɔYK ɔLHš<sup>2</sup> n kt<sup>2</sup> m lwb<sup>2</sup> n HWHd ɔPš<sup>2</sup> n  
 19 gwpt slwš<sup>2</sup> hlwb<sup>32</sup> W ɔtwr yzdt<sup>1</sup> ɔYK ZNH lwb<sup>2</sup> n<sup>33</sup> Y  
 20 ɔLHš<sup>2</sup> n n<sup>2</sup>ylyk<sup>2</sup> n HWHd<sup>34</sup> MNWš<sup>2</sup> n PWN gytyk MY<sup>2</sup>

1) H,K: omit 2) H,K: zltwhš 3) H,K: ɔMTm 4) H: add Y 5) H,K: omit 6) H,K: add  
 ɔsymyn pysyt Y 7) K26, fol. 16r. 8) H,K: b<sup>1</sup>ɔcy<sup>2</sup>ktwm 9) H,K: ɔPm 10) H: wwlčšnyktl 11)  
 H,K: hm<sup>2</sup>y 12) H,K: add ZK Y 13) add <W> 14) H,K: add 15) H,K: hm<sup>2</sup>y 16) ɔMT  
 ɔLHš<sup>2</sup> n SGYTWNt HWHd 17) ɔlwšnyh 18) H6 P. 23. 19) H,K: add 20) ɔlwšnyh 21) K:  
 wwlčšnyk 22) H,K: ɔLHš<sup>2</sup> n 23) H,K: n<sup>2</sup>ylyk<sup>2</sup> n 24) K26, fol. 16v. 25) H: add 26) H:  
 ɔp<sup>2</sup>hwwlš 27) H,K: lthwt<sup>2</sup> 28) H,K: YHŠNNd 29) H,K: add Y 30) H,K: omit 31) H,K:  
 omit 32) H: omit 33) H,K: omit 34) H,K: omit HWHd

•Text P. 16

1 būd pad weh-dēn ī māzdēšnān kē Ohrmazd ō Zardu=  
 2 šī čāšt ka-m frāz mad ham pad ān paymōzan  
 3 ī zarrēn-pēsīd ī asēmēn-pēsīd ī brāzyāgtom az harwisp paymōzanān  
 4 u-m burzišnīgtar sahist u-m dīd ān ī  
 5 xwēdōdahān ruwān andar ān ī abzār-brehēnid rōšnīh  
 6 ka-š gar bālāy rōšnīh az-iš hamē waxšīd  
 7 u-m burzišnīg sahist u-m dīd ān ī xūb  
 8 xwadāyān <ud> pādixšāyān ruwān kē-šan mehih ud wehih  
 9 ud amāwandīh ud pērōzgarīh az-iš hamē waxšīd  
 10 \*ka awēšān raft hēnd andar \*rōšnīh pad ān ī zarrēn rah-wa=  
 11 rdyūn u-m burzišnīg sahist u-m dīd ān  
 12 ī wuzurgān ruwān ud rāst-gōwišnān kē-šan rawišn andar ān  
 13 ī buland \*rōšnīh pad ān ī meh xwarrah u-m burzišnīg  
 14 sahist u-m dīd ruwān ī awēšān nārīgān  
 15 ī frā-humar ī frā-hūxt ī frā-hūwaršt ī radxwadāy  
 16 kē-šan šōy pad sālār dārēnd pad paymōzan ī  
 17 zarrēn-pēsīd ud asēmēn-pēsīd ud gōhr-pēsīd u-m  
 18 pursīd kū awēšān kadām ruwān hēnd u-šan  
 19 guft Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī  
 20 awēšān nārīgān hēnd kē-šan pad geṭīg āb

AW/V. (Haug-Wes.) XII. 8 - XIII. 5

fn: The whole or a part of the line is taken from the footnote.

Text P. 17

K20 fol. 9v

H6 P. 23 line 11

K26 fol. 16v line 9

1 šn<sup>20</sup>dynt W >thš šn<sup>20</sup>dynt<sup>1)</sup> zmyk W >włwł šn<sup>20</sup>dynt<sup>2)</sup> 3)  
 2 TWR<sup>3)</sup> W gwsynd W >p>ryk hm<sup>4)</sup>k ŠPYL dhyšn<sup>5)</sup>  
 3 Y >włrmzd šn<sup>6)</sup>dynt HWHd MNŠ<sup>7)</sup>n<sup>4)</sup> yčšn W dlwn<sup>8)</sup> W šn<sup>9)</sup>dynt<sup>5)</sup>  
 4 W plššn<sup>6)</sup> Y yzd<sup>7)</sup>n krt W<sup>7)</sup> >wswt<sup>8)</sup>plyt<sup>8)</sup> W šn<sup>9)</sup>dynt<sup>5)</sup> Y yzd<sup>7)</sup>n  
 5 Y mnywk<sup>10)</sup> W yzd<sup>7)</sup>n<sup>10)</sup> gtyk<sup>11)</sup>n krt W hwšnwtyh W >pywk<sup>12)</sup>nkyh  
 6 W<sup>13)</sup> lšk<sup>14)</sup>>syh<sup>12)</sup> W plm<sup>15)</sup>n>bwłt<sup>16)</sup>lyh<sup>13)</sup> NPŠH šwd W srd<sup>17)</sup>  
 7 wlyt<sup>18)</sup> W PWN dyn<sup>19)</sup> Y m<sup>20)</sup>dyšn<sup>21)</sup> >pygwm<sup>22)</sup> YHWWNt HWHd  
 8 PWN krp krt<sup>23)</sup> twš<sup>24)</sup>k YHWWNt W<sup>16)</sup> MN wn<sup>25)</sup>s >p>hlyht<sup>26)</sup>  
 9 YHWWNt HWHd >Pm bwłčšnyk<sup>17)</sup> MDMHNst >Pm  
 10 HZYTWNt<sup>18)</sup> lwb<sup>19)</sup>n<sup>19)</sup> yčšnkl<sup>20)</sup> W m<sup>21)</sup>nsłbl<sup>22)</sup>n<sup>20)</sup> lwb<sup>23)</sup>n BYN  
 11 ŽK Y bwłnd lwšnyk<sup>21)</sup> PWN ŽK<sup>22)</sup> ms bwłčšnyk<sup>23)</sup> MNm<sup>24)</sup>  
 bwłčšnyk<sup>25)</sup>  
 12 MDMHNst >Pm HZYTWNt lwb<sup>26)</sup>n<sup>26)</sup> >LHŠ<sup>27)</sup>n MNWŠ<sup>28)</sup>n<sup>27)</sup> hm<sup>29)</sup>>k  
 13 dyt<sup>30)</sup> YDBHWNt<sup>28)</sup> yzšn<sup>29)</sup> Y yzd<sup>30)</sup>n krt W plmwt >MTŠ<sup>31)</sup>n  
 14 YTBWNst MDM >p>ryk lwb<sup>32)</sup>n<sup>32)</sup> >PŠ<sup>33)</sup>n krp k >sm<sup>34)</sup>n  
 15 b>ł<sup>35)</sup> YK<YMWN>t >Pm >pyl bwłčšnyk MDMHN=  
 16 st >Pm dyt<sup>31)</sup> ŽK Y >łtyšt<sup>32)</sup>l<sup>32)</sup>n lwb<sup>33)</sup>n MNWŠ<sup>34)</sup>n<sup>32)</sup>  
 17 lwb<sup>35)</sup>n<sup>33)</sup> PWN ŽK Y hčpltwm l>mšn W >włw>hmynšnyh W PWN  
 18 ŽK<sup>36)</sup> dhywpt<sup>37)</sup>n<sup>35)</sup> blhmk W<sup>36)</sup> ŽK<sup>37)</sup> gwłt<sup>38)</sup>n zyn>p>ł<sup>39)</sup> Y hwp krt<sup>38)</sup>  
 19 ŽHB>yyn<sup>39)</sup> krt<sup>40)</sup> Y gwłh >p>łt<sup>41)</sup> Y hw>plnk Y hlwysp pysyt  
 20 BYN ŽK škpt<sup>42)</sup> lhw<sup>43)</sup> wlywn<sup>43)</sup> 44) KBD škwł W >m>wndyh<sup>45)</sup>

1) H,K: add W 2) H,K: omit 3) H,K: add W 4) H,K: >PŠ<sup>31)</sup>n  
 5) H,K: >włrzdšn 6) H,K: omit 7) K: omit 8) H,K: >wswplyt  
 9) H,K: >włrzdšn 10) H,K: add W 11) K26. fol. 17r. 12) H,K: lšk>syh 13) H: add Y  
 14) H6 P. 23. 15) H,K: m>zdysn<sup>21)</sup> 16) K: omit 17) K: włčšnyk 18) H,K: dyt 19) H,K:  
 add Y 20) H,K: m>nsłbl<sup>22)</sup>n 21) \*lwšnyh H,K: add W 22) H: add Y 23) \*bwłčšnyh 24) H,K:  
 >Pm 25) K: omit 26) H,K: add Y 27) K: MNŠ<sup>28)</sup>n 28) H,K: add W 29) H,K: yčšn 30) H,K:  
 b>ł<sup>35)</sup> 31) H,K: HZYTWNt 32) H: add 33) H,K: lwbšn 34) H,K: add Y 35) H,K: add  
 36) K26. fol. 17v. 37) H,K: add Y 38) H,K: add Y 39) \*ŽHB>yyn 40) H,K: omit 41)  
 \*>p>łt H,K: >p>łt 42) H,K: Y škwpt 43) H: wlywn 44) H,K: add PWN 45) H,K: add W

\*Text P. 17

1 šnāyēnid ud ātaxš šnāyēnid ud zamīg ud urwar ud  
 2 gāw ud gōspand ud abāriḡ hamāḡ weh-dahišnān  
 3 ī Ōhrmazd šnāyēnid hēnd u-šan yazišn ud drōn ud šnāyēnišn  
 4 ud paristišn ī yazadān kard ud usōfrīt ud šnāyēnišn ī yazadān  
 5 ī mēnōgān ud yazadān ī gētīgān kard ud hušnūdīh ud ēwganagīh  
 6 ud tarsāgāhīh ud framān-burdārih ī xwēš šōy ud sālār  
 7 warzīd ud pad dēn ī māzdēšnān abē-gumān būd hēnd  
 8 pad kirbag kardan tuxšāḡ būd ud az wināh pahrēxtār  
 9 būd hēnd u-m burzišnīg sahist u-m  
 10 dīd ruwān ī yazišngarān ud mānsarbarān ruwān andar  
 11 ān ī buland \*rōšnīh ud pad ān ī meh \*burzišnīh u-m burzišnīg  
 12 sahist u-m dīd ruwān ī awēšān kē-šan hamāḡ-  
 13 dēn yašt ud yazišn ī yazadān kard ud framūd kē-šan  
 14 nišast abar abāriḡ ruwānān u-šan kirbag āsmān  
 15 bālāy ēštād u-m abēr burzišnīg sahi=  
 16 st u-m dīd ān ī artēštārān ruwān kē-šan  
 17 rawišn pad ān ī azabartom rāmišn ud urwāhm-menišnīh ud pad  
 18 ān ī dahibedān brahmag ud ān ī gurdān zēn-abzār ī xūb-kard ī  
 19 zarrēn-kard ī gōhr-\*abzūd ī hu-abrang ī harwis-pēsīd  
 20 andar ān ī škoft rah-wardyūn pad was škōh ud amāwandīh ud

AWN. (Haug-West) XIII. 5 - XIV. 9

Text P. 18

K20 fol. 10r

H6 P. 24 line 15

K26 fol. 17v line 4

1 pylwcklyh 2Pm bwlčšnyk MDMHNst 2Pm HZYTWNt  
 2 ZK Y <LHš>n lwb>n MNWš>n PWN gytyk hlpst<sup>1)</sup> KBD  
 3 YKTLWNt<sup>2)</sup> 3) GDH Y 2p>n W 2twr>n W 2thš>n W 2włwl>n W  
 ZKyc  
 4 Y zmyk GDH hcš hm>k<sup>4)</sup> whšyt W<sup>5)</sup> BYN bwlndyh W bl>cy>k =  
 5 yh<sup>6)</sup> 2Pm 2pyl bwlčšnyk MDMHNst 2Pm HZYTWNt  
 6 ZK<sup>7)</sup> w>stlywš>n lwb>n PWN ZK Y b>myk g>s W GDH  
 7 2wmnd wstlg<sup>8)</sup> whš>k ptmwn' 2Pš>n<sup>9)</sup> 10) mynw<sup>11)</sup> MY>  
 8 W zmyk W 2włwl W gwspond L<YN<sup>12)</sup> YK<YMWN>t W 2pryn' krt  
 W st>dšn  
 9 W sp>s W 2e>tyh YMRWNd<sup>13)</sup> 2Pš>n g>s<sup>13a)</sup> ms<sup>14)</sup>  
 10 gyw>k<sup>13a)</sup> ŠPYL <HDWNd 2Pm bwlčšnyk MDMHNst<sup>15)</sup>  
 11 2Pm HZYTWNt ZK<sup>16)</sup> hwtwhš>d>n lwb>n MNWš>n  
 12 PWN gytyk hwt>n<sup>17)</sup> W srd>l<sup>18)</sup> plstyt 2MTš>n YTYBWNst  
 13 HWHd PWN ZK Y hwp wstlt g>s W LB>l<sup>19)</sup> b>myk W bl>c =  
 14 y>kyh<sup>20)</sup> 2Pm 2pyl bwlčšnyk MDMHNst 2Pm  
 15 dyt<sup>21)</sup> ZK Y<sup>22)</sup> šp>r>n lwb>n MNWš>n PWN gytyk ch>lp>d  
 16 W KYN><sup>23)</sup> wleyt W plwt W nk>s d>št MN gwlg<sup>24)</sup> dwct W  
 17 sthmbk mltwm<sup>25)</sup> PWN hng>m Y<sup>26)</sup> mt MY><sup>27)</sup> W hwłšn d>t W  
 18 slm>k W glm>k Y sht<sup>28)</sup> p>hlyht<sup>29)</sup> gwšn PWN g>s<sup>30)</sup>  
 19 NPŠH MDM ŠBKWNt W d>tyh> p>hlyht W 2Pš  
 20 KBD ms swtyh W bl W<sup>31)</sup> nywkyh W hwłšn W y>mk Y<sup>32)</sup>

1) H,K: add Y 2) H6 P. 25. 3) H,K: add W 4) H,K: hm>y 5) [W] 6) K: bwl>cy>kyh 7) H,K: add Y 8) \*wstlg <W> H,K: wstlt 9) H,K: 2MTš>n 10) K26. fol. 18r. 11) H,K: add Y 12) H,K: omit ' 13) \*YMRWNd 13a) add <Y> 14) H,K: add W 15) H,K: omit ' 16) H: add Y 17) H: hwt>n 18) H,K: srd>l 19) H,K: add W 20) \*bl>cy>kyh K: w>cy>kyh 21) H,K: HZYTWNt 22) K: omit Y 23) H,K: gwspond 24) H,K: add W 25) H,K: add W 26) K26. fol. 18v. 27) H,K: add W gy>h 28) H6 P. 26. 29) H,K: add W 30) H,K: add Y 31) H: omit W 32) \*<L

\*Text P. 18

1 pērozgarīh u-m burzišnīg sahist u-m dīd  
 2 ān ī awēšan ruwān kē-šan pad gētīg xrafstar ī was  
 3 ōzad ud xwarrah ī ābān ud ādurān ud ātaxšān ud urwarān ud an-iz  
 4 ī zamīg xwarrah az-iš hamē waxšid andar bulandīh ud brāzyāg =  
 5 ih u-m abēr burzišnīg sahist u-m dīd  
 6 ān ī wāstaryōšan ruwān pad ān ī bāmīg gāb ud xwarrah-  
 7 ōmand \*wistarag <ud> waxšāg paymōzan ka-šan mēnōg ī āb  
 8 ud zamīg ud urwar ud gōspand peš estād ud āfrīn kard ud stāyišn  
 9 ud spās ud āzādīh gōwend u-šan gāh <ī> meh ud  
 10 gyāg <ī> weh girēnd u-m burzišnīg sahist  
 11 u-m dīd ān ī hu-tuxšāyān ruwān kē-šan  
 12 pad gētīg xwadāyān ud sālārān paristid ka-šan nišast  
 13 hēnd pad ān ī xūb-wistard gāh ud wuzurg ud bāmīg ud brāzy =  
 14 āgīh u-m abēr burzišnīg sahist u-m  
 15 dīd ān ī šubānān ruwān kē-šan pad gētīg čahār-pāy  
 16 ud gōspand warzīd ud parward ud nigāh dāšt az gurg ud duzd ud  
 17 stambag mardōm ud pad hangām ī mad āb ud giyāh ud xwarišn dād  
 ud az  
 18 sarmāg ud garmāg ī saxt pabrēxt ud gušn pad gāh ī  
 19 xwēš abar hišt ud dādīhā pahrēxt ud u-š  
 20 was meh-sūdīh ud bar ud nekīh ud xwarišn ud jāmag 6

Text P. 20

K20 fol. 11r

H6 P. 27 line 8

K26 fol. 19v line 6

- 1 Y hwbw<sup>1)</sup> hlwysp pysyt<sup>2)</sup> Y hlwysp škwptk W b<sup>3)</sup>myk<sup>4)</sup>  
 2 pwl GDH W wysp š<sup>5)</sup>tyh W wysp l<sup>6)</sup>mšn MNW <sup>7)</sup>YS  
 3 hcš sglyh L<sup>8)</sup> YD<sup>9)</sup>YTWNyt <sup>10)</sup>HL slwš=  
 4 <sup>11)</sup>hlwb<sup>12)</sup> W <sup>13)</sup>twr yzdt<sup>14)</sup> ZK Y L YDH pr<sup>15)</sup>c <sup>16)</sup>HDWNt<sup>17)</sup> MN  
 5 TMH pr<sup>18)</sup>cti <sup>19)</sup>ZLWNt <sup>20)</sup>HWHm gyw<sup>21)</sup>k<sup>22)</sup> pr<sup>23)</sup>c mt  
 6 mt<sup>24)</sup> <sup>25)</sup>HWHm <sup>26)</sup>Pm HZYTWNt lwt<sup>27)</sup>-l Y wclw<sup>28)</sup>g Y szdyn W<sup>29)</sup>  
 7 dwšhw<sup>30)</sup>t<sup>31)</sup> MNW KBD lwb<sup>32)</sup>n<sup>33)</sup> plw<sup>34)</sup>h<sup>35)</sup>l<sup>36)</sup> ZK lwt YHWWNt<sup>37)</sup>  
 8 HWHd W <sup>38)</sup>YT ZYš<sup>39)</sup>n wltin<sup>40)</sup> L<sup>41)</sup> twb<sup>42)</sup>n W <sup>43)</sup>YT<sup>44)</sup> PWN gl<sup>45)</sup>n  
 9 lnc hm<sup>46)</sup>y wlt<sup>47)</sup> W <sup>48)</sup>YT Y hw<sup>49)</sup>lyh<sup>50)</sup> wlt<sup>51)</sup> <sup>52)</sup>HWHm<sup>53)</sup> 17)  
 10 MNW <sup>54)</sup>yt<sup>55)</sup> lnc<sup>56)</sup> YK<sup>57)</sup>YMWNyt<sup>58)</sup> YMRWNyt<sup>59)</sup> slwš<sup>60)</sup>hlwb<sup>61)</sup> W  
 11 <sup>62)</sup>twr yzdt<sup>63)</sup> <sup>64)</sup>YK ZNH lwt ZK KBD <sup>65)</sup>ls <sup>66)</sup>YT<sup>67)</sup>  
 12 mltwm<sup>68)</sup>n MN <sup>69)</sup>HL Y wltik<sup>70)</sup>n<sup>71)</sup> MN <sup>72)</sup>YNH cšm BR<sup>73)</sup>  
 13 ŠBKWNd W šywn<sup>74)</sup> mwdk W gldstn<sup>75)</sup> <sup>76)</sup>BYDWNd ZK <sup>77)</sup>ls  
 14 <sup>78)</sup>dyh<sup>79)</sup> BR<sup>80)</sup> lycnd<sup>81)</sup> W <sup>82)</sup>L ZNH lwt MY<sup>83)</sup> <sup>84)</sup>z<sup>85)</sup>yt<sup>86)</sup>  
 15 <sup>87)</sup>LHš<sup>88)</sup>n MNWš<sup>89)</sup>n BR<sup>90)</sup> wltin<sup>91)</sup> L<sup>92)</sup> twb<sup>93)</sup>n<sup>94)</sup> <sup>95)</sup>LHš<sup>96)</sup>n<sup>97)</sup>  
 16 HWHd MNWš<sup>98)</sup>n MN <sup>99)</sup>HL mwtik<sup>100)</sup> šywn W mwdk W<sup>101)</sup> gldstn<sup>102)</sup>  
 17 KBD krt<sup>103)</sup> W ZK Y<sup>104)</sup> hw<sup>105)</sup>lil ZK MNWš<sup>106)</sup>n km krt<sup>107)</sup> <sup>108)</sup>L  
 18 gytyk<sup>109)</sup>n BR<sup>110)</sup> YMRRWN <sup>111)</sup>YK LKWM <sup>112)</sup>MT PWN BR<sup>113)</sup>  
 19 gytyk šywn W<sup>114)</sup> mwdk W gldstn<sup>115)</sup> <sup>116)</sup>dyh<sup>117)</sup> <sup>118)</sup>L <sup>119)</sup>BYDWNyt  
 20 MH ZNH <sup>120)</sup>nd <sup>121)</sup>n<sup>122)</sup>kyh W štyh <sup>123)</sup>L lwb<sup>124)</sup>n Y wltik<sup>125)</sup>n

1) <Y> 2) H: hlwsp psyt 3) K: w<sup>3)</sup>myk 4) H,K: add W 5) H,K: add ' 6) K: omit ' 7) H,K: add W 8) K: add ' 9) H,K: omit 10) \*Y 10\*) H: dwšgwd<sup>1)</sup> 11) H,K: lwb<sup>32)</sup>n Y 12) H,K: plw<sup>34)</sup>h<sup>35)</sup>l<sup>36)</sup> 13) <BYN> 14) K26. fol. 20r. 15) H,K: add Y 16) H,K: wlt<sup>51)</sup> HWHd 17) H6 P. 28. H,K: add <sup>26)</sup>Pm pwsyt <sup>27)</sup>YK ZNH ki<sup>27)</sup>m lwt W ZNH <sup>28)</sup>NŠWT<sup>29)</sup> MNW HWHd 18) H,K: <sup>29)</sup>yrwn 19) H,K: YK<sup>57)</sup>YMWNd 20) H: YMRRWNyt 21) H,K: add ' 22) H,K: add ' 23) H,K: <sup>24)</sup>YT Y 24) H: omit ' 25) <W> 26) H: lycynd 27) H,K: lwt <sup>28)</sup>pz<sup>29)</sup>yt 28) H,K: add ' 29) H,K: omit ' 30) <sup>31)</sup>HL <Y> H,K: wltik 31) H: omit W 32) K26. fol. 20v. 33) H: omit Y 34) H: krt W K: krt W 35) H,K: omit 36) H,K: omit W

\*Text P. 20

- 1 I hu-bōy <i> harwisp-pēsid ī harwisp-škoftag ud bāmīg ud  
 2 purt-xwarrah ud wisp-šādih ud wisp-rāmišn kē kas  
 3 az-iš sērīh nē dānēd pas Srōš-  
 4 ahlaw ud Ādur-yazad ān ī man dast frāz grift ud az  
 5 ānōh frāztar šud ham gyāg-ē frāz  
 6 mad ham u-m dīd rōd-ē ī wuzurg ī sezdēn \*j  
 7 duš-gudār kē was ruwān ud frawahr <andar> ān rōd būd  
 8 hēnd ud ast ī-šān widardan nē tuwān ud ast ī pad garān  
 9 ranj hamē widard ud ast ī xwārīhā widard hēnd  
 10 u-m pursīd kū ēn kadām rōd ud ēn mardōm kē hēnd  
 11 kē ēdōn ranjag estēnd gōwēd Srōš-ahlaw ud  
 12 Ādur-yazad kū ēn rōd ān was ars ast ī  
 13 mardōmān az pas ī widardagān az čašm be  
 14 hilēnd ud šewan <ud> mōyag ud griyistan kunēnd ān ars  
 15 a-dādihā be rēzēnd ud ō ēn rōd abzāyēd  
 16 awēšān kē-šān be widardan nē tuwān awēšān  
 17 hēnd kē-šān az pas <i> widardag šewan ud mōyag ud griyistan  
 18 was kard ud ān xwārtar ān kē-šān kam kard ud ō  
 19 gētīgān be gōw kū ašmā ka pad  
 20 gētīg šewan ud mōyag ud griyistan a-dādihā ma kunēnd  
 21 čē ēn and anāgīh ud saxtīh ō ruwān ī widardagān

41W. (Haug-West) XV. 21 - XVI. 12

fn. The whole or a part of the line is taken from the footnote.





Text P. 22

K20 fol. 12r

H6 P. 30

line 2

K26 fol. 21v

line 8

- 1 W gn'dktwm<sup>1)</sup> 2HL 3LH lwb<sup>2)</sup>n Y d'wnd YMRWNyt<sup>3)</sup> 4YK LK  
 2 MN<sup>4)</sup> HWHyy MNWm hklc MN<sup>5)</sup> d<sup>6)</sup>m Y 7whrmzd W 8phlymn<sup>9)</sup>  
 MN LK<sup>6)</sup> zyšt<sup>7)</sup>  
 3 W lymntl W gn'dktl L 4HZYTWNt 5L 6LH YMRWNyt<sup>8)</sup> 7YK  
 4 L HWHm ZK Y LK kwnšn Y 8SLY<sup>9)</sup> Y LK ywb<sup>2)</sup>n Y dwsmt  
 5 dwsmyšn Y ywdt dwsghbšn Y dwsghwłšt dwskwšn<sup>10)</sup> Y dws=  
 6 dyn' k<sup>2)</sup>mk<sup>11)</sup> W kwnšn' Y LK 12d 13MT L zyšt<sup>12)</sup>  
 7 W wtk W bck<sup>2)</sup>dyn' W dltk W<sup>13)</sup> pwtk W dwsgh'd<sup>14)</sup> 15pylwagl  
 W LWTH  
 8 byš<sup>15)</sup> cygwn LK MDMHNyt 16MT LK 17YŠ HZYTWNt  
 9 MNW yčšn W d'wnt W st<sup>2)</sup>dšn<sup>16)</sup> W 18SGDH W plstyšn Y yz<sup>2)</sup>n krt  
 10 W MY<sup>2)</sup> W 19thš W gwspond W 20wlwl W 21p<sup>2)</sup>ryk wyhdhšn=  
 11 22n p<sup>2)</sup>hlyht<sup>17)</sup> p<sup>2)</sup>n<sup>2)</sup>kyh krt LK<sup>18)</sup> Y 23phlymn<sup>19)</sup> W 24ŠDY<sup>2)</sup>n W  
 kwnšn<sup>20)</sup>  
 12 25p<sup>2)</sup>lwn' wlyct W<sup>21)</sup> 26MT LK 27HZYTWNt MNW dhyšn W<sup>22)</sup>  
 28hlwb'd<sup>23)</sup>  
 13 Y<sup>23a)</sup> sc<sup>2)</sup>kyh<sup>2)</sup> 29L ŠPYL<sup>2)</sup>n W 30lc<sup>2)</sup>nyk<sup>2)</sup>n krt<sup>24)</sup> MNW MN 31LYK  
 14 MNW MN nzdyk pr<sup>2)</sup>c mt<sup>25)</sup> 32spnc<sup>26)</sup> ptglpt<sup>2)</sup>lyh krt W  
 15 MND<sup>2)</sup>M YHBWNt LK pynyh krt 33Pt BB<sup>2)</sup> BR<sup>2)</sup> bst<sup>27)</sup>  
 16 28)W 34MT L 35p<sup>2)</sup>ln<sup>2)</sup>pt YHWWNt HWHm 36YK SLY<sup>2)</sup> d<sup>2)</sup>št  
 17 YK<sup>2)</sup>YMWN<sup>2)</sup>t HWHm 37Pt 38p<sup>2)</sup>ln<sup>2)</sup>pt<sup>2)</sup>tl krt HWHm  
 18 W 39MT shmgn<sup>29)</sup> YHWWNt HWHm 40Pt shmgn<sup>30)</sup> krt HW=  
 19 Hm 41MT glčšnyk YHWWNt HWHm 42Pt glčšnyktl  
 20 krt HWHm 43MT<sup>31)</sup> 44p<sup>2)</sup>htl gyw<sup>2)</sup>k YTYBWNst HWHm 45Pt

1) H,K: add W 2) H,K: YMRWNyt 3) H,K: MNW 4) K: omit 5) H,K: 6) K: omit  
 7) H: zyšt 8) H,K: YMRWNyt 9) H,K: omit 10) K26, fol. 22r, 11) H: ywb<sup>2)</sup>n  
 dwsmyšn Y dwsghbšn Y dwsghwłšt Y dwskwšn Y dwsdyn' k<sup>2)</sup>mk K: ywb<sup>2)</sup>n Y ( writes and deletes:  
 dwsmyšn dwsmyšn ) Y dwsghbšn dwskwšn Y dwsdyn' k<sup>2)</sup>mk 12) H,K: omit 13) K: omit  
 W 14) <W> 15) H,K: add HWHm 16) K: omit 17) <W> 18) H,K: add k<sup>2)</sup>mk 19) H,K:  
 20) H,K: add Y 21) H: omit W 22) H: omit W 23) K: 24) [Y] 25) H:  
 swt 25) H6 P. 31. 26) <W> 27) H,K: 28) SLWNt 29) K26, fol. 22v. 29) H,K: s<sup>2)</sup>hmgn' 30)  
 H,K: s<sup>2)</sup>hmgn' 31) H,K: add PWN ZK Y

\*Text P. 22

- 1 ud gandagtom ud pas ōy ruwān ī druwand gōwēd kū tō  
 2 kē hē kē-m hagrīz az dām ī Ōhrmazd ud Ahreman az tō zišt-tar  
 3 ud rēmantar ud gandagtar nē dīd ō ōy gōwēd kū  
 4 man ham ān ī tō kunišn ī wad ī tō juwān ī  
 5 duš-menišn ī duš-gōwišn ī duš-kunišn ī duš-  
 6 dēn kāmāg ud kunišn ī tō rāy ka man zišt  
 7 ud wadag ud bazag-āyēn ud dardag ud pūdag ud duš-gand <ud>  
 a-pērōzgar ud abāg  
 8 bēš ham čiyōn tō sahēd ka tō kas dīd  
 9 kē yazišn ud drōn ud stāyišn ud namāz ud paristišn ī yazadān kard  
 10 ud āb ud ātaxš ud gōspand ud urwar ud abāriḡ weh-dahišn=  
 11 ān pahrēxt <ud> pānāḡih kard tō kāmāg ī Ahreman ud dēwān ud  
 kunišn ī  
 12 abārōn warzīd ud ka tō dīd kē dahišn ahlaw-dād  
 13 sazāḡihā ō wehān ud arzānigān kard kē az dūr  
 14 kē az nazdik frāz mad aspanj <ud> padiriftārīh kard ud  
 15 tis dād tō penīh kard u-t dar be bast  
 16 ud ka man a-franāft būd ham kū wad dāšt  
 17 ēstād ham u-t a-franāft-tar kard ham  
 18 ud ka sahmgen būd ham u-t sahmgentar kard ham  
 19 ka garzišnīg būd ham u-t garzišnīgtar  
 20 kard ham ka pad ān ī abāxtar gyāg nišast ham u-t

Text P. 23

K20 fol. 12v

H6 P. 31 line 8

K26 fol. 22v line 9

- 1 >p>htltl nšt<sup>1)</sup> HWHm PWN >y dwšhmt W PWN >y  
 2 dwšhwht W<sup>2)</sup> PWN >y dwšhwšt<sup>3)</sup> Y LK wlyct<sup>4)</sup> dglzm>n L tcn'd  
 3 PWN MN<sup>5)</sup> ZK<sup>6)</sup> gn>k mynw k dglycšnyh W<sup>7)</sup> dwšhmpwrskyh<sup>8)</sup>  
 4 W >HL pltwm g>m pr>c YBLWNt ZK Y dlwnd<sup>9)</sup> lwb>n<sup>10)</sup>  
 5 PWN dwšmt<sup>11)</sup> 12) W dtykl<sup>13)</sup> PWN dwšhwht W stykl PWN  
 dwšhwšt<sup>14)</sup>  
 6 ch>lmw g>m <L dwšhw dwb>lst W >HL slwš  
 7 >hlwb<sup>15)</sup> W >twr yzdt ZK Y L YDH pr>c <HDWNt<sup>16)</sup> >MT >ycnd  
 8 <ZLWNt HWHm PWN ZK >dwynk<sup>17)</sup> slm>k W dmk W hwškyh<sup>18)</sup>  
 9 W gn'dkyh <ZYTWN<sup>19)</sup> MNWm hklc PWN<sup>20)</sup> gtyk PWN ZK  
 >dwynk  
 10 L> <ZYTWNt W L> <šMHNt<sup>21)</sup> MNW<sup>22)</sup> pr>ctl <ZLWNt HWHm  
 11 >Pm dyt >lgnd Y<sup>23)</sup> dwšhw zwpl cygwn ZK<sup>24)</sup> shmgn'twm  
 12 >h PWN tngtl bymknlt gyw>k plwt YBLWNt  
 13 YK<YMWN>t PWN t>lykyh >ytwn t>lyk<sup>25)</sup> MNW PWN YDH pr>c  
 14 >yt <HDWNt<sup>26)</sup> W PWN gn'dkyh >ytwn Y KR> MNW<sup>27)</sup> ZK w>t  
 15 PWN gn'dk<sup>28)</sup> MDM <ZLWNt<sup>29)</sup> BR> thšyt W BR> llcyt  
 16 >W BR> NPLWNt W >ytwn tng<sup>31)</sup> tngyh l>d KR> >YŠ  
 17 >stšn YHWWNt<sup>32)</sup> L> >yt W KR> >YŠ >ytwn mynyt<sup>33)</sup>  
 18 tn'h><sup>34)</sup> HWHm W<sup>35)</sup> >MT III YWM W šp>n YHWWNt YMRNyt<sup>36)</sup>  
 >YK  
 19 9000 ŠNT bwndk YHWWNt >Pm BR><sup>37)</sup> ŠBKWNd KR>  
 20 gyw>k >YK kymtl hipstl kwp b>ly BR>

1) \*nš>st 2) K: omit W 3) H,K: dwšhwšt 4) H: add 5) H,K: omit MN 6) H,K: add Y 7) H: omit W 8) K: dwšhmpwrsy 9) H,K: dlwnd>n 10) H,K: omit 11) H,K: dwšhmt 12) K26. fol. 23r. 13) H: add g>m 14) <W> H,K: dwšhwšt 15) K: omit 16) H,K: <HDWNt 17) H6 P. 32, 18) K: >n>kyh 19) H,K: <ZYTWNt 20) H,K: BYN 21) H,K: add W 22) >MT 23) K: omit Y 24) H,K: add Y 25) H,K: add Y 26) H,K: omit 27) H,K: MNW 28) H,K: wynyk 29) K: <ZLWNt 30) K26. fol. 23v. 31) <Y> 32) \*YHWWNt 33) H,K: add >YK 34) H,K: tn'yh> 35) H,K: omit W 36) H,K: YMRNWNt 37) H,K: add L>

\*Text P. 23

- 1 abāxtartar \*nišāst ham pad ē duš-humat ud pad ē  
 2 duš-hūxt ud pad ē duš-huwaršt ī tō warzid dēr-zamān man dazēnd  
 3 pad ān ī gannāg mēnōg dēr-yazišnīh ud duš-ham-pursagīh  
 4 ud pas fradom gām frāz burd ān ī druwandān ruwān  
 5 pad duš-humat ud dudīgar pad duš-hūxt ud sidīgar pad duš-huwaršt  
 <ud>  
 6 čahārom gām ō dušox dwārist ud pas Srōš-  
 7 ahlaw ud Ādur-yazad ān ī man dast frāz grift ka ē-čand  
 8 šud ham pad ān ēwēnag sarmāg ud damag ud huškīh  
 9 ud gandagīh dīd kē-m hagrīz pad gētīg pad ān ēwēnag  
 10 nē dīd ud nē ašnūd ud ka frāztar šud ham  
 11 u-m dīd arjand dušox zofr čiyōn ān ī sahmgentom  
 12 čah pad tangtar bīngentar gyāg frōd burd  
 13 ēstād pad tārigīh ēdōn tārig kē pad dast frāz  
 14 šāyēd grīstan ud pad gandagīh ēdōn ī har kē-š ān wād  
 15 pad wēnīg abar šawēd be tuxšēd ud be larzēd  
 16 ud be ōftēd ud ēdōn tang <ī> tangīh rāy har kas  
 17 estišn \*būdan nē šāyēd ud har kas ēdōn mēnēd kū  
 18 tanīhā ham ud ka sē rōz ud šabān būd gōwēd kū  
 19 noh-hazār sāl bawandag būd u-m be nē hilēnd har  
 20 gyāg kū kemtar xrafstar kōf balāy be

Text P. 24

K20 fol. 13r

H6 P. 32 line 16

K26 fol. 23v line 8

- 1 YK<YMWNYt<sup>1)</sup> <L lwb>n<sup>2)</sup> Y dlwnd>n >ytwn <SDKNd<sup>3)</sup> W  
ywdyn'd<sup>4)</sup> wšwpnd
- 2 cygwn KLB> >sc>k<sup>5)</sup> W >Pm<sup>6)</sup> hw>lyhy><sup>7)</sup> TMH BYN
- 3 wt>lt W<sup>8)</sup> slwš>hlwb<sup>9)</sup> W >twr yzdt<sup>10)</sup> gyw>k-I
- 4 pr>c mt HWHm >Pm HZYTWNt lwb>n Y GBR>-I MNW lwb>n<sup>11)</sup>
- 5 cygwn m>l-I Y<sup>12)</sup> plsp' hwm>n>k PWN nšdm BYN <ZLWNt
- 6 W PWN PWMH bylwn BR> Y>TWNt W >Pm<sup>13)</sup> m>|>n Y KBD
- 7 hm>k hnd>m hm>k<sup>14)</sup> ywdyn'd >Pm pwsyt<sup>15)</sup> MN slwš
- 8 Y >hlwb<sup>16)</sup> W >twr yzdt<sup>17)</sup> MNW ZNH tn' MH wn>s krt MNW
- 9 lwb>n >wgwn gl>n p>tpl>s YBLWNYt YMRWNYt<sup>18)</sup> slw=
- 10 š>hlwb' W >twr yzdt<sup>19)</sup> >YK ZNH lwb>n<sup>20)</sup> <LH dlwnd GBR>
- 11 MNWš PWN gytyk kwnmlc krt >Pš GBR> MDM NPŠH
- 12 tn' ŠBKWNd<sup>21)</sup> K<N lwb>n >ytwn gl>n<sup>22)</sup> p>tpl>s YBLWNYt
- 13 gyw>k-I pr>c mt HWHm >Pm HZYTWNt lwb>n Y
- 14 NYŠH-I MNWš lymn plytyh<sup>23)</sup> mltwm>n tšt<sup>24)</sup> tšt
- 15 <L hwltn' hm>k<sup>25)</sup> YHBNt HWHd >Pm pwsyt >YK
- 16 ZNH tn' MH wn>s krt MNW lwb>n >wgwn p>tpl>s
- 17 YBLWNYt YMLLWNYt<sup>26)</sup> slwš>hlwb<sup>27)</sup> W >twr yzdt >YK
- 18 ZNH<sup>28)</sup> <LH dlwnd NYŠH MNWš PWN dšt>n L> p>h=
- 19 lyht W d>tyh> L> d>št<sup>29)</sup> <L MY><sup>30)</sup> >thš
- 20 <ZLWNt >Pm HZYTWNt lwb>n<sup>31)</sup> GBR>-I MNWš<sup>32)</sup>

1) H,K: add W 2) H,K: add ' 3) H: <SDKWNd 4) <W> 5) \*>stik' K: >sc>k 6) H6 P. 33. <Pm] 7) H: hw>lyh> 8) [W] <HWHm> 9) H,K: add hwlwt Y pytwckl 10) H: add ' 11) H,K: omit ' 12) K26, fol. 24r. 13) [Pm] 14) H,K: hm>y 15) K: add PWN 16) H,K: slwš>hlwb' 17) H,K: add ' 18) H: YMRWWNYt 19) H: add ' 20) H: add Y 21) H: ŠBKWNt 22) K: add ' 23) K: omit ' H: lym W plytyh <Y> 24) K26, fol. 24v. 25) H,K: hm>y 26) H,K: YMRWNYt 27) H,K: omit ' 28) H6 P. 34, H,K: add lwb>n Y 29) <W> 30) H,K: add W 31) H,K: add Y 32) K20, folio is destroyed H,K: MNWš km>

\*Text P. 24

- 1 ēstēd ud ō ruwān ī druwandān ēdōn darrēnd ud jōyēnd <ud>  
wišōbēnd
- 2 čiyōn sag \*astag ud xwārīhā ānōh andar
- 3 widārd <ham> Srōš-ahlaw ī hu-rust ī pērōzgar ud Ādur-yazad  
gyāg-ē
- 4 frāz mad ham u-m dīd ruwān ī mard-ē kē ruwān
- 5 čiyōn mār-ē ī frasp homānāg pad nišēm andar šud
- 6 ud pad dahān bērōn be āmad ud mārān ī was
- 7 hamāg handām hamē jōyēnd u-m pūrsīd az Srōš-  
ahlaw ud Ādur-yazad kū ēn tan čē wināh kard kē
- 8 ruwān ōwōn garān pādīfrāh barēd gowēd Srōš-  
ahlaw ud Ādur-yazad kū ēn ruwān ī ōy druwand mard
- 9 kē-š pad gētīg kūn-marz kard u-š mard abar xwēš-  
tan hišt nūn ruwān ēdōn garān pādīfrāh barēd
- 10 gyāg-ē frāz mad ham u-m dīd ruwān ī
- 11 zan-ē kē-š rēm ud palīdīh <ī> mardōmān tašt tašt
- 12 ō xwardan hamē dād hēnd u-m pūrsīd kū
- 13 ēn tan čē wināh kard kē ruwān ōwōn pādīfrāh  
barēd gowēd srōš-ahlaw ud Ādur-yazad kū
- 14 ēn ruwān ī ōy druwand zan kē-š pad daštān nē pah=  
rēxt ud dādīhā nē dāšt <ud> ō āb ud ātaxš
- 15 šud u-m dīd ruwān ī mard-ē kē-š kamāl

Text P. 25

K20 fol. 13v

H6 P. 34 line 3 K26 fol. 24v line 10

- 1 pwst p>hn>d hm>k<sup>1)</sup> C̥HDWNd PWN gl>n mlgyh hm>k<sup>2)</sup>  
 YKTLWNd  
 2 >Pm pwrst >YK ZNH tn' MH wn>s krt MNW lwb>n  
 3 >wgn p>tpi>s YBLWNyt YMLLWNyt<sup>3)</sup> slw>hlwb<sup>4)</sup>  
 4 W >twr yzdt<sup>5)</sup> >YK ZNH lwb>n<sup>6)</sup> C̥LH<sup>7)</sup> dlwnd GBR> MNW<  
 5 PWN gtyk GBR>-I<sup>8)</sup> >hlwb' YKTLWNt >Pm HZYTWNt  
 6 lwb>n<sup>9)</sup> Y GBR>-I MNW< lym<sup>10)</sup> W dšt>n Y NYŠH>n PWN zpl  
 7 hm>k<sup>11)</sup> lcynd W przd>-I >p>dšnyk Y NPŠH hm>k<sup>12)</sup> >PPWNt<sup>13)</sup>  
 8 hm>k<sup>14)</sup> C̥ŠTHNt >Pm pwrst >YK ZNH tn' MH  
 9 wn>s krt MNW lwb>n >wgn p>tpi>s YBLWNyt YMRWNyt<sup>15)</sup>  
 10 slw>hlwb<sup>16)</sup> W >twr yzdt<sup>17)</sup> >YK ZNH lwb>n<sup>18)</sup> C̥LH dlwnd  
 11 mlt<sup>19)</sup> MNW< PWN gtyk dšt>n mlt krt W >YT Y KR>  
 12 >ywb>-I wn>s XV W PRG tn>pwht >Pm dyt<sup>20)</sup> lwb>n  
 13 Y GBR>-I<sup>21)</sup> MNW< gwlskyh W tyšnyh w>ng<sup>22)</sup> hm>k krt<sup>24)</sup> >YK  
 14 BR> YMYTWNm >Pš ZK Y NPŠH mwd W lyš hm>y  
 15 HPLWNt W hwn' hm>k<sup>25)</sup> hwlt<sup>26)</sup> W kp PWN PWMH hm>k<sup>27)</sup>  
 LMYTWNt  
 16 >Pm pwrst >YK ZNH tn' MH wn>s krt MNW lwb>n  
 17 >wgn p>tpi>s YBLWNyt YMLLWNyt<sup>28)</sup> slw>hlwb<sup>29)</sup> W  
 18 >twr yzdt<sup>30)</sup> >YK ZNH lwb>n<sup>31)</sup> C̥LH dlwnd GBR> MNW<<sup>32)</sup>  
 19 PWN gtyk hwrđt W >mwrdt W MY><sup>33)</sup> >wlwl dl>d>n ywt W  
 20 ywt W<sup>34)</sup> >d>tyh> C̥ŠTHNt<sup>35)</sup> w>c L> d>št W PWN

1) H,K: hm>y 2) H,K: hm>y 3) H: YMRWNyt-K: YMRWNyt 4) H,K: omit ' 5) K: omit ' 6) <Y> K: omit ' 7) K26. fol. 25r. 8) H,K: add Y 9) <Y> H: add ' 10) K: lymn 11) H,K: hm>y 12) H,K: hm>y 13) <W> 14) H,K: hm>y 15) H: YMRWNyt 16) H,K: omit ' 17) H: add ' 18) H,K: add Y 19) H,K: GBR> 20) H,K: HZYTWNt 21) H,K: GBR> 22) H,K: add MN 23) H6 P. 35. K26. fol. 25v. 24) H,K: hm>y krt 25) H,K: hm>y 26) H: C̥ŠTHNt 27) H,K: hm>y 28) H,K: YMRWNyt 29) H,K: omit ' 30) H,K: add ' 31) H,K: add Y 32) K: MNW 33) H,K: add W 34) H,K: omit second ywt W 35) H,K: add W

\*Text P. 25

- 1 pōst pahnāy hamē gīrēnd pad garān margih hamē ōzanēnd  
 2 u-m pūrsid kū ēn tan cē wināh kard kē ruwān  
 3 ōwōn pādīfrāh barēd gōwēd Srōš-ahlaw  
 4 ud Ādur-yazad kū ēn ruwān <i> ōy druwand mard kē-š  
 5 pad gētīg mard-ē ahlaw ōzad u-m dīd  
 6 ruwān <i> mard-ē kē-š rēm ud daštān i zanān pad zafar  
 7 hamē rēzēnd ud frazand-ē abāyišnīg i xwēš hamē puxt <ud>  
 8 hamē xward u-m pūrsid kū ēn tan cē  
 9 wināh kard kē ruwān ōwōn pādīfrāh barēd gōwēd  
 10 Srōš-ahlaw ud Ādur-yazad kū ēn ruwān i ōy druwand  
 11 mard kē-š pad gētīg daštān-marz kard ud ast i har  
 12 ēw-bār wināh pānzdah ud nēm tanāpuhr u-m dīd ruwān  
 13 i mard-ē kē az gursagih ud tišnagih wāng hamē kard kū  
 14 be miram u-š ān i xwēš mōy ud rēš hamē  
 15 kand ud xōn hamē xward ud kaf pad dahān hamē abgand  
 16 u-m pūrsid kū ēn tan cē wināh kard kē ruwān  
 17 ōwōn pādīfrāh barēd gōwēd Srōš-ahlaw ud  
 18 Ādur-yazad kū ēn ruwān i ōy druwand mard kē-š  
 19 pad gētīg Hordād ud Amurdād āb ud urwar drāyān jūd ud  
 20 a-dādihā xward ud wāz nē dāšt ud pad

Text P. 26

K20 fol. 14r

H6 P. 35 line 8 K26 fol. 25v line 11

1 wn<sup>2</sup>sk<sup>2</sup>lyh yšt L<sup>2</sup> krt hcš hwrđt MY<sup>2</sup>1) 2mwrđt  
 2 2włwl 2ytwn tlyh YHWWNt K<sup>2</sup>N 2ytwn lwb<sup>2</sup>n<sup>2</sup> gl<sup>2</sup>n p<sup>2</sup>t=  
 3 pl<sup>2</sup>s YBLWNyt<sup>3</sup> 2Pm dyt<sup>4</sup> 2) lwb<sup>2</sup>n<sup>6</sup> NYŠH-I MNW PWN pst<sup>2</sup>n<sup>7</sup>  
 4 2L dwšhw 2kwht YK<sup>2</sup>YMWN<sup>2</sup>t<sup>8</sup> 2Pš hlpstl<sup>2</sup>n hm<sup>2</sup>k tn'  
 5 Y 2LH ywdyn<sup>2</sup>d 2Pm pwrst<sup>9</sup> 2YK ZNH tn' MH<sup>10</sup> krt  
 6 MNW lwb<sup>2</sup>n 2wgwn p<sup>2</sup>tpl<sup>2</sup>s YBLWNyt YMRWNyt<sup>11</sup> slwš=  
 7 2hlwb<sup>12</sup> W 2twr yzdt<sup>13</sup> 2YK ZNH lwb<sup>2</sup>n<sup>14</sup> 2LH dlwnd zn<sup>15</sup>  
 MNW=  
 8 š PWN gytyk šwd<sup>16</sup> NPŠH<sup>17</sup> ŠBKWNt W tn' 2L GBR<sup>2</sup>  
 9 Y 2YŠ<sup>2</sup>n d<sup>2</sup>t 2Pš lwspykyh krt 2Pm HZYTWNt<sup>18</sup>  
 10 lwb<sup>2</sup>n Y GBR<sup>2</sup>-I<sup>19</sup> cnd W NYŠH<sup>2</sup>y<sup>20</sup> cnd MNWš<sup>2</sup>n hlpstl  
 11 LGLH W gltn' W mdy<sup>2</sup>n<sup>21</sup> hm<sup>2</sup>k<sup>22</sup> ywt<sup>23</sup> 2ywk MN TWB hm<sup>2</sup>k<sup>24</sup>  
 wc<sup>2</sup>lt  
 12 2Pm pwrst<sup>2</sup> 2YK ZNH<sup>25</sup> tn<sup>2</sup>n MH wn<sup>2</sup>s<sup>26</sup> krt MNW lwb<sup>2</sup>n  
 13 2wgwn p<sup>2</sup>tpl<sup>2</sup>s YBLWNyt YMLLWNyt<sup>27</sup> slwš<sup>2</sup>hlwb W  
 14 2twr yzdt<sup>28</sup> 2YK ZNH lwb<sup>2</sup>n<sup>29</sup> 2LHš<sup>2</sup>n dlwnd<sup>2</sup>n MNWš<sup>2</sup>n PWN  
 15 gytyk 2ywmwk dwb<sup>2</sup>lšnyk<sup>30</sup> krt<sup>31</sup> wš<sup>2</sup>t dwb<sup>2</sup>lšnyk<sup>32</sup> W MN LGLH  
 16 mycšnyk<sup>33</sup> ŠDY<sup>2</sup>yckyh krt 2Pm HZYTWNt lwb<sup>2</sup>n<sup>34</sup> NYŠH-I  
 17 MNWš<sup>2</sup> 2wzw<sup>2</sup>n PWN gltn' hm<sup>2</sup>k<sup>35</sup> kšyt W MN 2ndlw<sup>2</sup>y 2pyht  
 18 YK<sup>2</sup>YMWN<sup>2</sup>t 2Pm pwrst<sup>36</sup> 2YK ZNH lwb<sup>2</sup>n ZK Y MNW  
 19 YMLLWNyt<sup>37</sup> slwš<sup>2</sup>hlwb<sup>38</sup> W 2twr yzdt<sup>2</sup> 2YK ZNH lwb<sup>2</sup>n 2LH  
 Y<sup>39</sup>  
 20 dlwnd NYŠH MNWš<sup>40</sup> PWN gytyk šwd W srd<sup>2</sup>I Y NPŠH p<sup>41</sup>

1) H,K: add W 2) H,K: K<sup>2</sup>N ZNH lwb<sup>2</sup>n 2ytwn gl<sup>2</sup>n 3) H,K: 2p<sup>2</sup>yt YBLWNt 4) H,K: HZYTWNt 5) K26. fol. 26r. 6) H,K: add Y 7) H,K: p<sup>2</sup>yst<sup>2</sup>n 8) H,K: YK<sup>2</sup>YMWNyt 9) H,K: pwrst<sup>2</sup> 10) H,K: add wn<sup>2</sup>s 11) H,K: YMRWNyt 12) H,K: omit ' 13) H,K: add ' 14) H,K: add Y 15) H,K: NYŠH 16) H,K: add Y 17) H6 P. 36. 18) H,K: dyt 19) H,K: GBR<sup>2</sup> 20) H,K: NYŠH-I 21) K: mwy<sup>2</sup>n 22) H,K: hm<sup>2</sup>y 23) H,K: add W 24) H,K: hm<sup>2</sup>y 25) H,K: add 2LHš<sup>2</sup>n 26) K26. fol. 26v. 27) H: YMRWNyt K: YMRWNyt 28) H,K: add ' 29) H,K: add Y 30) \*dwb<sup>2</sup>lšnyh K: add ' 31) <W> 32) \*dwb<sup>2</sup>lšnyh 33) \*mycšnyh H,K: add W 2p<sup>2</sup>ryk 34) H,K: add Y 35) H,K: hm<sup>2</sup>y 36) H,K: pwrst<sup>2</sup> 37) K: YMRWNyt H: YMRWNyt 38) H,K: omit ' 39) H,K: Y 2LH 40) H: MNW 41) K20 omit a line H,K: add u myn<sup>2</sup>yt <W> nplyn krt W dwš<sup>2</sup>n<sup>2</sup>m d<sup>2</sup>t W d<sup>2</sup>t pshwyh krt

Text P. 26

1 wināhgārīh yašt nē kard az-iš Hordād ab ud Amurdād  
 2 urwar ēdōn tārīh būd nūn ēn ruwān ēdōn garān pādī=  
 3 frāh abāyēd burd u-m dīd ruwān ī zan-ē kē pad pestān  
 4 ō dušox āguxt ēstād u-š xraftarān hamāg tan  
 5 ī ōy jōyēnd u-m pūrsīd kū ēn tan ē wināh kard  
 6 kē ruwān ōwōn pādīfrāh barēd gōwēd Srōš-  
 7 ahlaw ud Ādur-yazad kū ēn ruwān ī ōy druwand zan kē-  
 8 š pad gētīg šōy ī xwēš hišt ud tan ō mard  
 9 ī kasān dād u-š rōspīgīh kard u-m dīd  
 10 ruwān ī mard-ē čand ud zan-ē čand kē-šān xraftar  
 11 pāy ud gardan ud mayān hamē jūd ud ek az dīd hamē wizārd  
 12 u-m pūrsīd kū ēn tanān ē wināh kard kē ruwān  
 13 ōwōn pādīfrāh barēd gōwēd Srōš-ahlaw ud  
 14 Ādur-yazad kū ēn ruwān ī awēšān druwandān kē-šān pad  
 15 gētīg ēw-mōg-dwārīšnīh kard <ud> wišād-\*dwārīšnīh ud az pāy  
 16 \*mēzišnīh ud abārig dēw-ēzagīh kard u-m dīd ruwān ī zan-ē  
 17 kē-š uzwān pad gardan hamē kešīd ud az andarwāy āwēxt  
 18 ēstād u-m pūrsīd kū ēn ruwān ān ī kē  
 19 gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī ōy  
 20 druwand zan kē pad gētīg šōy ud sālār ī xwēš  
 21 tar mēnīd <ud> nīfrīn kard ud duš-nām dād ud dād-passox =

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fn. The whole or a part of the line is taken from the footnote.



Text P. 27

K20 fol. 14v

H6 P. 36 line 16 K26 fol. 26v line 15

- 1 yh krt<sup>1)</sup> ɔPm ḤZYTWNt<sup>2)</sup> lwbɔn Y GBRɔ-I MNW PWN kpyc W dwlk ɔPLYɔ  
 2 W hɔkstl<sup>3)</sup> hmɔy ptmɔdynd ɔL ɔŠTHNt<sup>4)</sup> hmɔk<sup>5)</sup> YHBWNd  
 3 ɔPm pwrstyt ɔYK ZNH tn' MH wnɔs krt MNW lwbɔn ɔwgn  
 4 pɔtplɔs YBLWNYt YMLLWNYt<sup>6)</sup> slwšɔhlwb<sup>7)</sup> W ɔtwr yzdt<sup>8)</sup> ɔYK  
 5 ZNH lwbɔn<sup>9)</sup> ɔLH dlwnd mlt<sup>10)</sup> MNWš PWN gtyk kpyc W dwlk  
 6 W sng<sup>11)</sup> Lɔ ɔst dɔšt MYɔ ɔL ḤS gwmhyt W ɔPLYɔ  
 7 ɔL ywltɔk krt W PWN whɔk<sup>12)</sup> glɔn ɔL mltwmɔn MZBNWt W MN  
 8 ŠPYLɔn MNDɔM dwctyt W YHNCLWNt  
 9 ɔPm ḤZYTWNt lwbɔn Y GBRɔ-I MNWš  
 10 ɔndlwy dɔšt ɔPš pncɔh<sup>13)</sup> 14) ŠDYɔ PWN mɔl Y špɔk<sup>15)</sup>  
 11 LɔYN W ɔHL hmɔy MHYTWNd ɔPm pwrstyt ɔYK ZNH  
 12 tn' MH wnɔs krt<sup>16)</sup> 17) MNW lwbɔn ɔwgn pɔtplɔs YBLWNYt  
 13 YMLLWNYt<sup>18)</sup> slwšɔhlwb<sup>19)</sup> W ɔtwr yzdt<sup>20)</sup> ɔYK ZNH lwbɔn  
 14 Y ɔLH dlwnd GBRɔ MNWš PWN gtyk dwšpɔtšɔyh<sup>21)</sup>  
 15 krt W PWN mltwmɔn<sup>22)</sup> ɔnɔmlc W ztɔ<sup>23)</sup> W zɔhm W pɔtplɔs ZK<sup>24)</sup>  
 16 ɔdwynyh<sup>25)</sup> krt ɔPm ḤZYTWNt<sup>26)</sup> lwbɔn Y GBRɔ-I MNW ŠNɔ<sup>27)</sup>  
 17 PWN zpl bylwn ɔhht<sup>28)</sup> W hlstlɔn hmɔk<sup>29)</sup> ywt ɔPm pwrstyt  
 18 ɔYK ZNH tn' MH wnɔs krt MNW lwbɔn ɔwgn<sup>30)</sup> pɔtplɔs  
 19 YBLWNYt YMLLWNYt<sup>31)</sup> slwšɔhlwb<sup>32)</sup> W ɔtwr yzdt<sup>33)</sup> ɔYK ZNH lwbɔn<sup>34)</sup>  
 20 ɔLH dlwnd<sup>35)</sup> GBRɔ<sup>36)</sup> MNWš PWN gtyk spzgyh<sup>37)</sup> krt W<sup>38)</sup>

1) yh krt belong to the missing line in previous folio. 2) K26. fol. 27r. 3) H6 P. 37. 4) H: ɔŠTHNt. 5) H,K: hmɔy 6) H: YMRRWNYt K: YMRWNYt 7) H,K: omit ' 8) H: add ' 9) H,K: add Y 10) H,K: GBRɔ 11) H,K: add W hndɔck 12) H: add Y K: omit ' 13) K: pɔtɔh 14) K26. fol. 27v. 15) \*špɔk 16) H,K: omit ' 17) H,K: omit to YBLWNYt 18) H: YMRRWNYt K: YMRWNYt 19) H,K: omit ' 20) H,K: add ' 21) H,K: dwšpɔtšɔdyh 22) H,K: add ' 23) <YHWWNYt> 24) 25) ɔnɔdwynyhɔ H: omit ZK add Y ɔwgn K: omit ZK 26) H: dyt 27) H,K: ɔwzwɔn 28) H: add ' H6 P. 38. 29) H,K: hmɔy 30) H,K: ɔwgn 31) H: YMRRWNYt K: YMRWNYt 32) H,K: omit ' 33) H,K: add ' 34) H: add Y 35) H,K: omit 36) K26. fol. 28r. 37) H: spzgyh 38) K: omit

\*Text P. 27

- 1 Ih kard u-m dīd ruwān ī mard-ē kē pad kabiz ud dōlag xāk  
 2 ud xākistar hamē paymāyēnd ō xwardan hamē dahēnd  
 3 u-m pūrsīd kū ēn tan čē wināh kard kē ruwān ōwōn  
 4 pādīfrāh barēd gōwēd srōš-ahlaw ud Ādur-yazad kū  
 5 ēn ruwān ī ōy druwand mard kē-š pad gētīg kabiz ud dōlag  
 6 ud sang ud handāzag nē rāst dāšt āb ō may gumēxt ud xāk  
 7 ō jōrdā kard ud pad wahāg ī garān ō mardōmān frōxt ud az  
 8 wehān tis duzdīd ud appurd  
 9 u-m dīd ruwān ī mard-ē kē-š  
 10 andarwāy dāšt u-š panjāh dēw pad mār ī \*šēbāg  
 11 pēš ud pas hamē zanēnd u-m pūrsīd kū ēn  
 12 tan čē wināh kard kē ruwān ōwōn pādīfrāh barēd  
 13 gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān  
 14 ī ōy druwand mard kē-š pad gētīg duš-pādīxšāyīh  
 15 kard ud pad mardōmān an-āmurz ud zadār <būd> ud zaxm ud  
 16 pādīfrāh \*an-  
 17 ēwēnīhā kard u-m dīd ruwān ī mard-ē kē uzwān  
 18 pad zafar bērōn āhixt ud xrafstarān hamē jūd u-m pūrsīd  
 19 kū ēn tan čē wināh kard kē ruwān ōwōn pādīfrāh  
 20 barēd gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī  
 ōy druwand mard kē-š pad gētīg spazgīh kard ud

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Text P. 28

K20 fol. 15r

H6 P. 38 line 5

K26 fol. 28r line 1

1 mltwm<sup>2</sup>n >ywk L<sup>1</sup>WTH TWB ptk<sup>3</sup>pt >Pš lwb<sup>4</sup>n PWN  
 2 >HL <L dwšhw<sup>11</sup> hm<sup>2</sup>y dwb<sup>3</sup>lst >Pm HZYTWNt lwb<sup>4</sup>n  
 3 Y GBR<sup>5</sup>-I MNW hnd<sup>6</sup>m >ywk MN TWB bm<sup>7</sup>y TBLWNd<sup>23</sup>  
 wc<sup>2</sup>lyn'd<sup>23</sup>  
 4 >Pm pwrst<sup>4</sup> >YK ZNH tn' MH wn<sup>5</sup>s krt<sup>6</sup> MNW >wgn  
 5 p>tpl<sup>5</sup>s YBLWNyt YMLLWNyt<sup>6</sup> slwš<sup>7</sup>hlwb<sup>7</sup> W >twr  
 6 yzdt<sup>8</sup> >YK ZNH lwb<sup>4</sup>n Y <LH dlwnd GBR<sup>5</sup> MNWš PWN gtyk  
 7 kwššn Y TWR<sup>2</sup>n W gwspnd<sup>9</sup>n >p>ryk ch>lp<sup>10</sup>n<sup>10</sup> >d>tyh<sup>2</sup>  
 8 KBD krt >Pm HZYTWNt lwb<sup>4</sup>n Y mlt-<sup>11</sup> MNW sl <D p>y<sup>12</sup>  
 9 škyneck MDM HNH<sup>1</sup>TWNt YK<YMWNt W 1000 ŠDY<sup>2</sup> hepl  
 10 pr>c kwpt W PWN<sup>13</sup> gl<sup>1</sup>n >n>kyh W shtyh hm<sup>2</sup>y MHYTWNt  
 11 >Pm pwrst<sup>4</sup> >YK ZNH lwb<sup>4</sup>n<sup>14</sup> tn' MH wn<sup>5</sup>s krt  
 12 YMLLWNyt<sup>15</sup> slwš<sup>7</sup>hlwb<sup>7</sup> W >twr yzdt' >YK ZNH lwb<sup>4</sup>n Y  
 13 <L<sup>17</sup> dlwnd GBR<sup>5</sup> MNWš PWN gtyk hw>stk Y KBD  
 14 glt krt W BNPŠH L> <ŠTHNt W <L ŠPYL<sup>2</sup>n L>  
 15 d>t W b>hl L> krt<sup>18</sup> PWN hnb>l d>št >Pm  
 16 dyt<sup>19</sup> lwb<sup>4</sup>n Y >šgh<sup>2</sup>n GBR<sup>5</sup>-I<sup>19a</sup> dw>nws KRYTWNt HWHd  
 MNW  
 17 hm>y<sup>20</sup> tn<sup>21</sup> hlpstl hm<sup>2</sup>y ywt W LGLH-I Y dšn<sup>22</sup> Y <LH  
 18 L> hm>k<sup>23</sup> ywt >Pm pwrst<sup>4</sup> >YK ZNH tn' MH wn<sup>5</sup>s  
 19 krt YMLLWNyt<sup>24</sup> slwš<sup>7</sup>hlwb<sup>7</sup> W >twr yzdt' >YK ZNH lwb<sup>4</sup>n<sup>26</sup>  
 20 dw>nws Y<sup>27</sup> 28) >šgh<sup>2</sup>n MNW<sup>29</sup> PWN gtyk YHWWNt hkic >y

1) H: add ' 2) <W> 3) H,K: omit ' 4) H,K: pwrst<sup>4</sup> 5) H,K: omit to YBLWNyt 6) H: YMRWNyt K: YMRWNyt 7) H,K: omit ' 8) H,K: add ' 9) <W> 10) H,K: ch>lp<sup>10</sup>n<sup>10</sup> 11) H: GBR<sup>5</sup> K: GBR<sup>5</sup>-I Y 12) H,K: LGLH 13) K26. fol. 28v. 14) H,K: omit lwb<sup>4</sup>n 15) H: YMRWNyt K: YMRWNyt 16) H6 P. 39. H: omit ' 17) H,K: <LH 18) H,K: add W 19) H,K: HZYTWNt 19a) <Y> 20) H,K: hm>k 21) K: zn\* 22) H: omit up to dšn in line 1 next folio. 23) K: hm>y 24) K: YMRWNyt 25) K: omit ' 26) K: add Y 27) K: omit Y K20: over the line: <LH<sup>3</sup>n wn<sup>5</sup>s 28) K26. fol. 29r. 29) <<D>

\*Text P. 28

1 mardōmān ēk abāg did pahikāft u-š ruwān pad  
 2 pas ō dušox hamē dwārist u-m did ruwān  
 3 ī mard-ē kē handām ēk az did hamē škenēnd <ud> wizārēnd  
 4 u-m pursid kū ēn tan čē wināh kard kē ōwōn  
 5 pādifrāh barēd gōwēd Srōš-ahlaw ud Ādur.  
 6 yazad kū ēn ruwān ī ōy druwand mard kē-š pad gētīg  
 7 kušišn ī gāwān ud gōspandān <ud> abārig čahār-pāyān a-dādīthā  
 8 was kard u-m did ruwān ī mard-ē kē sar tā pāy  
 9 škenjag abar nihād ēstād ud hazār dēw azabar  
 10 frāz kōft ud pad garān anāgih ud saxtih hamē zad  
 11 u-m pursid kū ēn tan čē wināh kard  
 12 gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī  
 13 ōy druwand mard kē-š pad gētīg xwāstāg ī was  
 14 gird kard ud xwad nē xward ud ō wehān nē  
 15 dād ud bahr nē kard ud pad hambār dāst u-m  
 16 did ruwān ī ašgahān mard-ē <i> dawānus xwānd hēnd kē  
 17 hamāg tan xrafstar hamē jūd ud pāy-ē ī dāšn ī ōy  
 18 nē hamē jūd u-m pursid kū ēn tan čē wināh  
 19 kard gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī  
 20 dawānus ī ašgahān kē <tā> pad gētīg būd hagriz ēč

Text P. 29

K20 fol. 15v

H6 P. 39

line 7

K26 fol. 29r

line 2

1 k>l Y nywk L> krt BR><sup>1)</sup> ZNH LGLH-I Y dšn dsk-I gy>h  
 2 <L L<YN<sup>2)</sup> Y TWR><sup>3)</sup> wlc>k LMYTWNt<sup>4)</sup> YK<YMWN>t >Pm  
 dyt<sup>5)</sup>  
 3 lwb>n Y GBR>-I MNW >wzw>n hm>k klm<sup>6)</sup> ywt >Pm pwrst  
 4 >YK ZNH tn' MH wn>s krt' YMRWNyt<sup>7)</sup> slwš>hlwb<sup>8)</sup>  
 5 W >twr yzdt<sup>9)</sup> >YK ZNH lwb>n Y<sup>10)</sup> dlwnd GBR> MNWš  
 6 PWN gtyk zwl<sup>11)</sup> KDB> KBD gwpt<sup>12)</sup> W KBD zyd>n<sup>13)</sup> W wznd<sup>14)</sup>  
 7 d>m>n hcš YHWWNt >Pm HZYTWNT lwb>n Y NYŠH-I MNWš<sup>15)</sup>  
 8 hlpst>n hm>k tn' hm>y ywt<sup>16)</sup> >Pm pwrst<sup>17)</sup> >YK  
 9 ZNH tn' MH wn>s<sup>18)</sup> krt' YMRWNyt<sup>19)</sup> slwš >hlwb W >twr  
 10 yzdt' >YK ZNH lwb>n Y <LH dlwnd<sup>20)</sup> NYŠH MNWš PWN gtyk  
 11 MN gys W mwd MDM >thš<sup>21)</sup> wc>lt W mwd W spwš  
 12 W lyšk MDM >thš LMYTWNd<sup>22)</sup> W >thš hcd<sup>23)</sup> tn' BYN  
 13 HNHTWNt W<sup>24)</sup> tn' Y NPŠH<sup>25)</sup> PWN >thš d>št >Pm  
 14 HZYTWNT<sup>26)</sup> NYŠH-I MNWš ns>y Y NPŠH PWN KK> hm>y  
 15 lyšt W hm>y <ŠTHNt >Pm pwrst >YK ZNH lwb>n  
 16 Y MNW YMLLWNyt<sup>27)</sup> slwš>hlwb<sup>28)</sup> W >twr yzdt<sup>29)</sup> >YK ZNH  
 lwb>n Y  
 17 <LH dlwnd NYŠH MNWš PWN gtyk y>twkyh krt  
 18 >Pm HZYTWNT<sup>30)</sup> lwb>n Y mlt-I<sup>31)</sup> MNW BYN dwšhw PWN  
 >dwyk Y<sup>32)</sup> m>l-I Y  
 19 cnd stwn>y BR> YK<YMWN>t >Pš L<YŠH <L sl  
 20 mltwm>n<sup>33)</sup> W >p>ryk tn' <L m>l hwm>n>k YHWWNt

1) K: add PWN 2) H,K: omit ' 3) H,K: add -I Y 4) H: LMYTWNyt 5) H,K: HZYTWNT 6)  
 H,K: klm hm>y 7) H: YMRWNyt 8) H,K: omit ' 9) H,K: add ' 10) H,K: Y <LH 11)  
 H,K: add W 12) H,K: omit ' 13) H,K: add ' 14) H,K: add PWN 15) H,K: MNW 16) H,K:  
 ywt 17) H,K: pwrst 18) K26. fol. 29v. 19) H,K: YMRWNyt 20) H6 P. 40. 21) H: omit to  
 LMYTWNd 22) H: LMYTWNt 23) <Y> 24) H: omit 25) H: hys 26) H,K: HZYTWNT  
 lwb>n Y 27) H,K: YMRWNyt 28) H,K: omit ' 29) H,K: add ' 30) K: dyt 31) H,K:  
 GBR>-I 32) H: omit Y K26. fol. 30r. 33) H: sl <L L<YŠH Y mltwm>n K: L<YŠH <L  
 L<YŠH Y mltwm>n

Text P. 29

1 kār ī nek nē kard be pad ēn pāy-ē ī dašn dastag-ē giyāh  
 2 ō pēš ī gāw ī warzāg abgand ēštād u-m dīd  
 3 ruwān ī mard-ē kē uzwān kirm hamē jūd u-m pūrsīd  
 4 kū ēn tan čē wināh kard gōwēd Srōš-ahlaw  
 5 ud Ādur-yazad kū ēn ruwān ī ōy druwand mard kē-š  
 6 pad gētīg zūr ud drōw was guft ud was zyān ud wizend pad  
 7 dāmān az-iš būd u-m dīd ruwān ī zan-ē kē  
 8 xrafstarān hamāg tan hamē jūd u-m pūrsīd kū  
 9 ēn tan čē wināh kard gōwēd Srōš-ahlaw ud Ādur-  
 10 yazad kū ēn ruwān ī ōy druwand zan kē-š pad gētīg  
 11 az gēs ud mōy abar ātaxš wizārd ud mōy ud spiš  
 12 ud rišk abar ātaxš abgand ud ātaxš azēr <ī> tan andar  
 13 nihād ud tan ī xwēš pad ātaxš dāšt u-m  
 14 dīd ruwān ī zan-ē kē-š nasā ī xwēš pad dandān hamē  
 15 rišt ud hamē xward u-m pūrsīd kū ēn ruwān  
 16 ī kē gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī  
 17 ōy druwand zan kē-š pad gētīg jādūgih kard  
 18 u-m dīd ruwān ī mard-ē kē andar dušox pad ēwēnag ī mār-ē ī  
 19 čand stūn-ē be ēštād u-š sar ō sar ī  
 20 mardōmān ud abārīg tan ō mār homānāg būd



Text P. 31

K20 fol. 16v

H6 P. 42 line 1

K26 fol. 31r line 5

- 1 ZK Y MNW lwb<sup>21</sup>) YMLLWNyt<sup>22</sup>) slwš<sup>23</sup>hlwb<sup>24</sup>) W <sup>25</sup>twr yzdt<sup>26</sup>) <sup>27</sup>YK  
 2 ZNH lwb<sup>28</sup>) <sup>29</sup>CLH dlwnd GBR<sup>30</sup>) MNWš PWN gyt<sup>31</sup>kw mwzd  
 3 Y mwzdwbl<sup>32</sup>) W b<sup>33</sup>hl Y b<sup>34</sup>hlwl<sup>35</sup>) L<sup>36</sup>WHL <sup>37</sup>HDWNt W K<sup>38</sup>CN  
 lwb<sup>39</sup>)  
 4 gl<sup>40</sup>n p<sup>41</sup>tpl<sup>42</sup>s <sup>43</sup>p<sup>44</sup>y YBLWNtn<sup>45</sup>) <sup>46</sup>Pm dyt<sup>47</sup>)  
 5 lwb<sup>48</sup>) Y GBR<sup>49</sup>-I MNWš kwp-I PWN pwšt hm<sup>50</sup>y kšyt  
 6 <sup>51</sup>Pš BYN wpl W slm<sup>52</sup>y<sup>53</sup>) ZK kwp MDM pwšt d<sup>54</sup>št  
 7 <sup>55</sup>Pm pwsyt <sup>56</sup>YK ZNH tn<sup>57</sup>) MH wn<sup>58</sup>s krt<sup>59</sup>)  
 8 YMLLWNyt<sup>60</sup>) slwš<sup>61</sup>hlwb<sup>62</sup>) W<sup>63</sup>) <sup>64</sup>twr yzdt<sup>65</sup>) <sup>66</sup>YK ZNH lwb<sup>67</sup>) Y  
 9 <sup>68</sup>CLH dlwnd GBR<sup>69</sup>) MNWš PWN gyt<sup>70</sup>) zwl<sup>71</sup>) <sup>72</sup>n<sup>73</sup>st W MRY<sup>74</sup>)  
 10 Y <sup>75</sup>pyswt MDM <sup>76</sup>NSWT<sup>77</sup>)<sup>78</sup>) KBD gwpt <sup>79</sup>Pš K<sup>80</sup>CN lwb<sup>81</sup>)  
 11 <sup>82</sup>wgwn gl<sup>83</sup>n pzd<sup>84</sup>) p<sup>85</sup>tpl<sup>86</sup>s hm<sup>87</sup>y YBLWNyt <sup>88</sup>Pm  
 12 HZYTWNt lwb<sup>89</sup>) Y GBR<sup>90</sup>-I MNW gwh W ns<sup>91</sup>y<sup>92</sup>) W lymnyh  
<sup>93</sup>ŠTH=  
 13 Ntn<sup>94</sup>) YHBWNd<sup>95</sup>) ŠDY<sup>96</sup>) PWN sn<sup>97</sup>g W twhm<sup>98</sup>) hm<sup>99</sup>y tn<sup>100</sup>) kwpnd  
 14 <sup>101</sup>Pm pwsyt <sup>102</sup>YK ZNH tn<sup>103</sup>) MH wn<sup>104</sup>s krt MNW lwb<sup>105</sup>)  
 15 <sup>106</sup>wgwn gl<sup>107</sup>n p<sup>108</sup>tpl<sup>109</sup>s YBLWNyt YMLLWNyt<sup>110</sup>)<sup>111</sup>) slwš=  
 16 <sup>112</sup>hlwb<sup>113</sup>) W <sup>114</sup>twr yzdt<sup>115</sup>) <sup>116</sup>YK ZNH lwb<sup>117</sup>) Y <sup>118</sup>CLH dlwnd mltwm  
 17 MNW <sup>119</sup>CL glm<sup>120</sup>pk<sup>121</sup>) KBD <sup>122</sup>CZLWNt HWHd <sup>123</sup>Pš<sup>124</sup>) hyhl W  
 18 ns<sup>125</sup>y <sup>126</sup>CL MY<sup>127</sup>) W <sup>128</sup>thš W zmyk YBLWNt W <sup>129</sup>hlwb<sup>130</sup>) BYN<sup>131</sup>)  
 19 <sup>132</sup>CZLWNt<sup>133</sup>) dlwnd bylwn Y<sup>134</sup>TWNt HWHd <sup>135</sup>Pm HZYTWNt  
 20 lwb<sup>136</sup>) Y mltwm-<sup>137</sup>)<sup>138</sup>) ycnd MNW gldyn<sup>139</sup>d W<sup>140</sup>) blmnd<sup>141</sup>) K<sup>142</sup>L<sup>143</sup>)  
 hm<sup>144</sup>y

1) H: add ' 2) H,K: YMRRWNyt 3) H: slwš<sup>23</sup>hlyb K: omit ' 4) H: add ' 5) H,K: add Y 6)  
 \*myzd Y \*myzdwbl<sup>32</sup>) H,K: omit ' 7) H,K: HZYTWNt 8) H,K: slm<sup>52</sup>k 9) H,K: omit ' 10)  
 H,K: YMRRWNyt 11) H,K: omit ' 12) K26. fol. 31v. 13) H,K: add ' 14) H,K: gyt<sup>31</sup>kw 15)  
 H,K: add W 16) H: mltwm<sup>120</sup>) 16\*) <W> 17) H: omit W ns<sup>91</sup>y 18) <W> 19) \*kwt<sup>120</sup>mk  
 H,K: kwt<sup>120</sup>mk 20) H,K: omit tn<sup>57</sup>) 21) H: YMRWNyt K: YMRRWNyt 22) H6 P. 43. 23) H,K:  
 omit ' 24) H,K: add ' 25) H,K: add Y 26) K26. fol. 32r. 27) H,K: add W 28) H,K: omit -I  
 29) K: omit W 30) \*bl<sup>120</sup>mn<sup>121</sup>d <W>

\*Text P. 31

- 1 ān ī kē ruwān gōwēd Srōš-ahlaw ud Ādur-yazad kū  
 2 ēn ruwān ī ōy druwand mard kē-š pad gētig \*mizd  
 3 ī \*mizdwarān ud bahr ī bahrwarān abāz grift ud nūn ruwān  
 4 garān pādīfrāh abāyēd burdan u-m did  
 5 ruwān ī mard-ē kē-š kōf-ē pad pušt hamē kešid  
 6 u-š andar wafr ud sarmāg ān kōf abar pušt dāšt  
 7 u-m pursid kū ēn tan čē wināh kard  
 8 gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī  
 9 ōy druwand mard kē-š pad gētig zūr ud an-ast ud saxwan  
 10 ī abē-sūd abar mardōmān was guft u-š nūn ruwān  
 11 ōwōn garān pāzd <ud> pādīfrāh hamē barēd u-m  
 12 did ruwān ī mard-ē kē gūh ud nasā ud rēmanīh xwardan  
 13 dahēnd <ud> dēwān pad sang ud \*kudāmag hamē kōbēnd  
 14 u-m pursid kū ēn tan čē wināh kard kē ruwān  
 15 ōwōn garān pādīfrāh barēd gōwēd Srōš-  
 16 ahlaw ud Ādur-yazad kū ēn ruwān ī ōy druwand mardōm  
 17 kē ō garm-ābag ī was šud hēnd u-šān hixr ud  
 18 nasā ō āb ud ātaxš ud zamīg burd ud ahlaw andar  
 19 šud ud druwand bērōn āmad hēnd u-m did  
 20 ruwān ī mardōm ē-čand kē griyēnd ud brāmēnd <ud> wāng hamē

Text P. 32

K20 fol. 17r

H6 P. 43 line 6

K26 fol. 32r line 4

- 1  $\epsilon$ BYDWNd  $\epsilon$ Pm pwrst  $\epsilon$ YK ZNH kt<sup>m</sup> mltwm<sup>n</sup> HWHd  
 2 YMLLWNyt<sup>21</sup> slw<sup>s</sup>hlwb<sup>13</sup> W  $\epsilon$ twr yzdt<sup>4</sup>  $\epsilon$ YK ZNH lwb<sup>n</sup> Y  
 $\epsilon$ LH Y  
 3 dlwnd<sup>5</sup>  $\epsilon$ LHs<sup>n</sup> HWHd<sup>6</sup>  $\epsilon$ BYt<sup>1</sup> BYN  $\epsilon$ MYt<sup>1</sup> krt W  $\epsilon$ MT  
 4 BR  $\epsilon$ z<sup>t</sup> HWHd  $\epsilon$ BYt<sup>1</sup> MDM L<sup>3</sup> pglpt W K<sup>n</sup> glc<sup>n</sup>  
 5 MN  $\epsilon$ BYt<sup>1</sup> hm<sup>y</sup>  $\epsilon$ BYDWNd  $\epsilon$ Pm HZYTWNt lwb<sup>n</sup> Y GBR<sup>-1</sup>  
 6 MNW  $\epsilon$ p<sup>1</sup>ndyk  $\epsilon$ ycnd BYN LGLH  $\epsilon$ wpst W hm<sup>y</sup> w<sup>ng</sup><sup>7</sup> krt<sup>8</sup>  
 7  $\epsilon$ SDY<sup>n</sup> cygwn KLB<sup>3</sup> hwm<sup>n</sup>  $\epsilon$ k BYN hm<sup>n</sup>  $\epsilon$ k NPLWNd W hm<sup>n</sup>  $\epsilon$ k<sup>9</sup>  
 tn<sup>10</sup>  
 8 SDKWNd<sup>11</sup>  $\epsilon$ Pm pwrst  $\epsilon$ YK ZNH tn<sup>1</sup> MH wn<sup>s</sup>  
 9 krt<sup>12</sup> MNW lwb<sup>n</sup>  $\epsilon$ wgwn gl<sup>n</sup><sup>13</sup> p<sup>t</sup>pl<sup>s</sup> YBLWNyt YMRWNyt<sup>14</sup>  
 10 slw<sup>s</sup>hlwb<sup>15</sup> W  $\epsilon$ twr yzdt<sup>16</sup>  $\epsilon$ YK ZNH lwb<sup>n</sup> Y  $\epsilon$ LH dlwnd  
 11 GBR<sup>3</sup> MNW<sup>s</sup> PWN gytyk<sup>17</sup>  $\epsilon$ 18  $\epsilon$ p<sup>1</sup>ndk<sup>19</sup> NPŠH L<sup>3</sup> MKBLWNt  
 12  $\epsilon$ Pm HZYTWNt lwb<sup>n</sup> Y NYŠH-I MNW PWN pst<sup>n</sup><sup>20</sup> Y NPŠH  
 13 kwp<sup>21</sup> hm<sup>y</sup> HPLWNd<sup>22</sup>  $\epsilon$ Pš MDM sl sng-I Y  $\epsilon$ s<sup>n</sup><sup>23</sup> lst  
 14 hwm<sup>n</sup>  $\epsilon$ k hm<sup>y</sup> d<sup>st</sup><sup>24</sup>  $\epsilon$ Pm pwrst<sup>25</sup>  $\epsilon$ YK ZNH  
 15 tn<sup>1</sup> MH wn<sup>s</sup> krt MNW lwb<sup>n</sup><sup>26</sup>  $\epsilon$ wgwn gl<sup>n</sup> p<sup>t</sup>pl<sup>s</sup>  
 16 YBLWNyt YMLLWNyt<sup>27</sup> slw<sup>s</sup>hlwb<sup>28</sup> W  $\epsilon$ twr yzdt<sup>29</sup>  $\epsilon$ YK  
 17 ZNH lwb<sup>n</sup> Y  $\epsilon$ LH dlwnd NYŠH MNW<sup>s</sup> PWN gytyk kwt<sup>k</sup> Y  
 18 NPŠH ns<sup>y</sup> W tp<sup>h</sup><sup>30</sup> krt<sup>31</sup> BR<sup>3</sup> LMYTWNt  $\epsilon$ Pm  
 19 HZYTWNt lwb<sup>n</sup> Y GBR<sup>-1</sup> MNW<sup>s</sup> klm hm<sup>n</sup>  $\epsilon$ k hnd<sup>m</sup> hm<sup>n</sup>  $\epsilon$ k<sup>32</sup>  
 20 ywt  $\epsilon$ Pm pwrst<sup>33</sup>  $\epsilon$ YK ZNH tn<sup>1</sup> MH wn<sup>s</sup> krt<sup>34</sup>

1) H,K: mltwm 2) H,K: YMRWNyt 3) H,K: omit 4) H,K: add 5) H,K: omit  $\epsilon$ LH Y  
 dlwnd 6) H,K: add MNW<sup>s</sup> 7) H,K: K<sup>n</sup>L<sup>3</sup> 8) H,K: add W 9) H,K: hm<sup>y</sup> 10) H,K: omit  
 tn<sup>1</sup> 11) K26. fol. 32v. 12) H,K: omit 13) H,K: add 14) H,K: YMRWNyt 15) H,K: omit  
 16) H,K: add 17) H,K: omit PWN gytyk 18) H6 P. 44. 19)  $\epsilon$ p<sup>1</sup>ndyk H: add Y 20)  
 H,K: p<sup>1</sup>ndyk 21) H,K: kwp-I 22) H: HPLWNt K: HPLWNt 23) H,K:  $\epsilon$ sy<sup>n</sup> 24) H,K:  
 omit 25) H,K: pwrst 26) H,K: add 27) H,K: YMRWNyt 28) H,K: omit 29) H,K: add  
 30) K26. fol. 33r. 31) H,K: add W 32) H,K: hm<sup>y</sup> 33) H,K: pwrst 34) H,K: omit

\*Text P. 32

- 1 kunēnd u-m pūrsid kū ēn kadām mardōm hēnd  
 2 gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī  
 3 awēšan hēnd kē-šan pidar andar mādar kard ud ka  
 4 be zād hēnd pidar abar nē padirift ud nūn garzišn  
 5 az pidar hamē kunēnd u-m dīd ruwān ī mard-ē  
 6 kē aburnāyag ē-čand andar pāy obast ud hamē wāng kard ud  
 7 dēwān čiyōn sag homānāg andar hamē ofēnd ud hamē tan  
 8 darrēnd u-m pūrsid kū ēn tan čē wināh  
 9 kard kē ruwān ōwōn garān pādīfrāh barēd gōwēd  
 10 Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī ōy druwand  
 11 mard kē-š pad gētīg aburnāyag ī xwēš nē padirift  
 12 u-m dīd ruwān ī zan-e kē pad pestān ī xwēš  
 13 kōf-ē hamē kand u-š abar sar sang-ē ī āsyāb rist  
 14 homānāg hamē dāšt u-m pūrsid kū ēn  
 15 tan čē wināh kard kē ruwān ōwōn garān pādīfrāh  
 16 barēd gōwēd Srōš-ahlaw ud Ādur-yazad kū  
 17 ēn ruwān ī ōy druwand zan kē-š pad gētīg kōdak ī  
 18 xwēš nasā ud tabāh kard ud be abgand u-m  
 19 dīd ruwān ī mard-ē kē-š kirm hamāg handām hamē  
 20 jūd u-m pūrsid kū ēn tan čē wināh kard



Text P. 33

K20 fol. 17v

H6 P. 44 line 11 K26 fol. 33r line 4

1 YMRWNyt<sup>1)</sup> slwš<sup>2)</sup>hlwb<sup>2)</sup> W ɔtwr yzdt<sup>3)</sup> ɔYK ZNH lwb<sup>3)</sup>n Y ɔLH  
 2 dlwnd GBR<sup>3)</sup> MNWš PWN gytyk zwlgwk<sup>3)</sup>dyh krt W hw<sup>3)</sup>stk  
 3 MN ŠPYL<sup>3)</sup>n ɔpwt<sup>4)</sup> W ɔL SLYt<sup>4)</sup>n<sup>5)</sup> YHBWNt<sup>6)</sup> ɔPm  
 4 HZYTWNt lwb<sup>3)</sup>n Y mlt<sup>7)</sup> MNW mstwlg<sup>8)</sup> ɔNSWT<sup>3)</sup>n PWN YDH  
 5 dɔlyt W mzg hm<sup>9)</sup> ɔŠTHNyt ɔPm pwsyt ɔYK  
 6 ZNH tn<sup>1)</sup> MH wn<sup>2)</sup>s krt<sup>10)</sup> YMLLWNyt<sup>11)</sup> slwš<sup>2)</sup>hlwb W ɔtwr  
 7 yzdt<sup>3)</sup> ɔYK ZNH lwb<sup>3)</sup>n Y ɔLH dlwnd GBR<sup>3)</sup> MNWš PWN<sup>12)</sup> gytyk  
 8 hw<sup>3)</sup>stk L<sup>3)</sup> MN plɔlwny<sup>13)</sup> BR<sup>3)</sup> MN MND<sup>14)</sup> M Y ɔYŠ<sup>3)</sup>n  
 9 dwctyt ɔPš BNPSH PWN dwšmn<sup>3)</sup> ŠBKWNt<sup>14)</sup> BNPSH<sup>15)</sup>  
 10 ɔywt<sup>3)</sup>k PWN dwšhw ɔpɔyt YHWWNt<sup>16)</sup> ɔPm HZYTWNt KBD  
 11 mltwm MNWš<sup>3)</sup>n sl<sup>17)</sup> lyš ɔwstwltk<sup>18)</sup> W gwnk zlt W hm<sup>3)</sup>k  
 12 tn<sup>1)</sup> pwtk W hlpstl hm<sup>3)</sup>k<sup>19)</sup> tn<sup>20)</sup> SGYTWNt ɔPm  
 13 pwsyt ɔYK ZNH<sup>21)</sup> MNW<sup>22)</sup> kt<sup>3)</sup>m HWHd YMLLWNyt<sup>23)</sup> slwš =  
 14 ɔhlwb<sup>24)</sup> W ɔtwr yzdt<sup>25)</sup> ɔYK ZNH lwb<sup>3)</sup>n Y ɔLH<sup>3)</sup>n mltwm<sup>26)</sup>  
 15 MNWš<sup>3)</sup>n PWN gytyk ɔhlmwk Y plyptɔl YHWWNt HWHd  
 16 W ɔNSWT<sup>3)</sup>n<sup>27)</sup> hm<sup>3)</sup>y mltcynyt W MN<sup>28)</sup> dɔt Y ŠPYLyh BR<sup>3)</sup>  
 17 ɔL dɔt<sup>29)</sup> SLYtlyh YHYTYWNt<sup>30)</sup> 31) 32) KBD kyš W wldšn  
 18 Y ɔpɔlwn<sup>31)</sup> BYN gyh<sup>3)</sup>n lwb<sup>3)</sup>k<sup>34)</sup> krt ɔPm HZYTWNt lwb<sup>3)</sup>n<sup>35)</sup>  
 19 GBR<sup>3)</sup>-I MNW<sup>36)</sup> ŠDY<sup>3)</sup>n cygwn KLB<sup>3)</sup> hwm<sup>3)</sup>nɔk hm<sup>3)</sup>k<sup>37)</sup>  
 SDKWNd  
 20 ɔLH GBR<sup>3)</sup> LHM<sup>3)</sup> ɔL sk<sup>3)</sup>n<sup>38)</sup> YHBWNyt W L<sup>3)</sup> ɔŠTHNd W wl

1) H: YMRRWNyt 2) H,K: omit 3) H: add 4) H: add 5) K: SLt<sup>3)</sup>n 6) H,K: omit 7)  
 H,K: GBR<sup>3)</sup>-I 8) <Y> 9) H,K: hm<sup>3)</sup>y 10) H6 P. 45. 11) H,K: YMRRWNyt 12) K26. fol.  
 33v. 13) H,K: plɔlwny 14) H,K: add W 15) H,K: omit 16) H: YHWWNt 17) H,K: add  
 W 18) H,K: ɔwstwltk 19) H,K: hlpstl hm<sup>3)</sup>y 20) H,K: omit 21) H: addš and deletes: tn<sup>1)</sup> MH  
 wn<sup>2)</sup>s krt 22) K: add W 23) H: YMRWNyt K: YMRRWNyt 24) H,K: omit 25) H,K: add  
 26) H,K: mltwm 27) H,K: mltwm<sup>3)</sup>n 28) K: ZNH 29) H,K: add Y 30) K: YHYTYWNt 31)  
 H,K: add W 32) K26. fol. 34r. 33) H,K: add 34) H,K: add 35) H,K: omit 36) add Y 36)  
 H,K: MNWš 37) H: omit K: hm<sup>3)</sup>y 38) H,K: KLB<sup>3)</sup>n

\*Text P. 33

1 gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī ōy  
 2 druwand mard kē-š pad gētīg zūr-gugāyih kard ud xwāstag  
 3 az wehān appurd ud ō wattarān dād u-m  
 4 dīd ruwān ī mard-ē kē mastarg <ī> mardōmān pad dast  
 5 dārēd ud mazg hamē xwarēd u-m pursid kū  
 6 ēn tan ʔē wināh kard gōwēd Srōš-ahlaw ud Ādur-  
 7 yazad kū ēn ruwān ī ōy druwand mard kē-š pad gētīg  
 8 xwāstag nē az frārōnih be az tis ī kasān  
 9 duzdīd u-š xwad pad dušmenān hišt ud xwad  
 10 ēw-tāg pad dušox abāyēd būd u-m dīd was  
 11 mardōm kē-šān sar ud rēš awestardag ud gōnag zard ud hamāg  
 12 tan pūdāg ud xrafstar hamē tan raft u-m  
 13 pursid kū ēn kē ud kadām hēnd gōwēd Srōš-  
 14 ahlaw ud Ādur-yazad kū ēn ruwān ī awēšān mardōmān  
 15 kē-šān pad gētīg ahlomōy ī frēftār būd hēnd  
 16 ud mardōmān hamē murnjēnid ud az dād ī wehīh be  
 17 ō dād ī wattarīh āwurd ud was kēš ud wurrōyišn  
 18 ī abārōn andar gehān rawāg kard u-m dīd ruwān ī  
 19 mard-ē kē-š dēwān ʔiyōn sag homānāg hamē darrēnd  
 20 ōy mard nān ō sagān dahēd ud nē xwarēnd ud war

Text P. 34

K20 fol. 18r

H6 P. 45 line 17 K26 fol. 34r line 6

- 1 LGLH 𐭥𐭫𐭥𐭥𐭥 Y<sup>1)</sup> W 𐭥𐭥<sup>2)</sup> ZK<sup>3)</sup> GBR𐭥 hm𐭥<sup>4)</sup> 𐭥𐭫𐭥𐭥𐭥 𐭥Pm  
 2 pwrstyt 𐭥YK ZNH tñ' MH wn𐭥s krt MNW lwb𐭥n 𐭥wgn gl𐭥n  
 3 p𐭥t𐭥l𐭥s YBLWNyt YMRWNyt<sup>9)</sup> slw𐭥𐭥hlwb<sup>10)</sup> W 𐭥twr  
 4 yzdt' 𐭥YK ZNH lwb𐭥n Y 𐭥LH dlwnd mltwm MNW𐭥  
 5 PWN gytyk KLB𐭥𐭥 𐭫p𐭥n𐭥n W m𐭥np𐭥n𐭥n hwlšn L𐭥WHL d𐭥št  
 6 𐭥wyp zt W YKTLWNt 𐭥Pm HZYTWNt lwb𐭥n Y GBR𐭥-I  
 7 cnd<sup>8)</sup> MNW𐭥𐭥n gwh W hyhl W ns𐭥y W lymnyh Y mltwm𐭥n hm𐭥y<sup>9)</sup>  
 8 W 𐭫DY𐭥𐭥n sng HPLWNt W MN 𐭥HL hm𐭥<sup>10)</sup> hndhtnd 𐭥P𐭫𐭥n  
 9 kwp-I PWN pwšt hm𐭥y kšyt<sup>11)</sup> kšytñ' L𐭥 twb𐭥nst<sup>12)</sup>  
 10 𐭥Pm pwrstyt 𐭥YK ZNH tñ' MH wn𐭥s krt MNW  
 11 lwb𐭥n Y<sup>13)</sup> 𐭥wgn gl𐭥n p𐭥t𐭥l𐭥s YBLWNyt YMLLWNyt<sup>14)</sup> slw𐭥=  
 12 𐭥hlwb<sup>15)</sup> W 𐭥twr yzdt' 𐭥YK ZNH lwb𐭥n Y 𐭥LH<sup>16)</sup> dlwnd𐭥n  
 MNW𐭥𐭥n  
 13 PWN gytyk zmyk t𐭥cynyt W KDB𐭥 t𐭥cynyt W KBD mltwm  
 14 𐭥pybwn W 𐭥pybl krt<sup>17)</sup> W 𐭥L nyd𐭥<sup>18)</sup> dlwšyh mt HWHd  
 15 W hl𐭥<sup>19)</sup> gl𐭥n hm𐭥y 𐭥p𐭥dyt YHBWNt<sup>20)</sup> 𐭥Pm dyt<sup>21)</sup> 22)  
 16 lwb𐭥n Y GBR𐭥-I MNW kwp-I PWN 𐭥ngwst W n𐭥hwn<sup>23)</sup> hm𐭥y<sup>24)</sup>  
 HPLWNt W  
 17 𐭫DY𐭥𐭥n MN 𐭥HL PWN m𐭥<sup>25)</sup> 𐭫p𐭥<sup>26)</sup> hm𐭥y MHYTWNt<sup>27)</sup>  
 18 nyhyp hm𐭥y krt 𐭥Pm pwrst<sup>28)</sup> 𐭥YK ZNH tñ' MH  
 19 wn𐭥s krt YMLLWNyt<sup>29)</sup> slw𐭥𐭥hlwb<sup>30)</sup> W 𐭥twr yzdt<sup>31)</sup> 𐭥YK  
 20 ZNH lwb𐭥n Y 𐭥LH dlwnd GBR𐭥 MNW𐭥 PWN gytyk s𐭥m𐭥n Y<sup>32)</sup>  
 wymn'd

1) H: 𐭥𐭫𐭥𐭥𐭥 K: 𐭥𐭫𐭥𐭥𐭥 Y 2) H,K: add Y 3) H6 P. 46. 4) H,K: hm𐭥y 5) H,K: YMRWNyt 6) H,K: omit ' 7) <Y> 8) K26: fol. 34v. 9) H,K: add ywt 10) H,K: hm𐭥y 11) H,K: add W 12) H,K: twb𐭥nstñ' 13) H,K: omit Y 14) H: YMRWNyt K: YMRWNyt 15) H,K: omit ' 16) H,K: 𐭥LH𐭥𐭥n 17) H,K: omit ' 18) H,K: add W 19) H,K: add Y 20) K: YHBWNt 21) H: HZYTWNt 22) H6 P. 47. 23) H: n𐭥hn 24) K26: fol. 35r. 25) H,K: add Y 26) \*šyp𐭥k 27) <W> 28) H,K: pwrstyt 29) H,K: YMRWNyt 30) H,K: omit ' 31) H,K: add ' 32) \*W

Text P. 34

- 1 pāy aškomb ud rān ī ān mard hamē xwarēnd u-m  
 2 pūrsīd kū ēn tan čē wināh kard kē ruwān ōwōn garān  
 3 pādīfrāh barēd gōwēd Srōš-ahlaw ud Ādur-  
 4 yazad kū ēn ruwān ī ōy druwand mardōm kē-š  
 5 pad gētīg sag <ī> šubānān ud mānbānān xwarīšn abāz dāšt  
 6 ayāb zad ud ōzad u-m dīd ruwān ī mard-ē  
 7 čand kē-šān gūh ud hixr ud nasā ud rēmanth ī mardōmān hamē jūd  
 8 ud dēwān sang kand ud az pas hamē handāxtand u-šān  
 9 kōf-ē pad pušt hamē kešīd ud kešīdan nē tuwānist  
 10 u-m pūrsīd kū ēn tan čē wināh kard kē  
 11 ruwān ōwōn garān pādīfrāh barēd gōwēd Srōš-  
 12 ahlaw ud Ādur-yazad kū ēn ruwān ī awēšān druwandān kē-šān  
 13 pad gētīg zamīg tarāzēnīd ud drōw tarāzēnīd ud was mardōm  
 14 abē-bun ud abē-bar kard ud ō niyāz ud driyōšīh mad hēnd  
 15 ud xarāj ī garān hamē abāyēd dādan u-m dīd  
 16 ruwān ī mard-ē kē kōf-ē pad angust ud nāxun hamē kand ud  
 17 dēwān az pas pad mār ī \*šēbāg hamē zad <ud>  
 18 nihēb hamē kard u-m pūrsīd kū ēn tan čē  
 19 wināh kard gōwēd Srōš-ahlaw ud Ādur-yazad kū  
 20 ēn ruwān ī ōy druwand mard kē-š pad gētīg sāmān \*ud wimand

Text P. 35

K20 fol. 18v

H6 P. 47 line 6

K26 fol. 35r line 7

- 1 Y ɔYŠɔn' spwht W PWN ZK Y NPŠH ɔBYDWNt ɔPm dyt'  
 2 lwbɔn<sup>2)</sup> Y GBRɔ-I MNW PWN Šɔnk<sup>3)</sup> ɔsynn<sup>4)</sup> gwšt<sup>5)</sup> MN tn'  
 hmɔy  
 kšyt  
 3 ɔL hwlt'n' hmɔy YHBWNt ɔPm pwrst<sup>6)</sup> ɔYK ZNH tn'  
 4 MH wnɔs<sup>7)</sup> MNW lwbɔn ɔwgwn ɔɔtɔlɔs YBLWNyt YMLLWNyt<sup>8)</sup>  
 5 slwšɔhlwb<sup>9)</sup> W ɔtwr yzdt' ɔYK ZNH lwbɔn Y ɔLH dlwnd GBRɔ  
 6 MNWš PWN gytyk<sup>10)</sup> zynhɔ<sup>11)</sup> KDB<sup>12)</sup> LWTH ɔNŠWTɔn krt  
 7 ɔPm HZYTWNt lwbɔn Y GBRɔ-I MNW phyc<sup>13)</sup> Y<sup>13)</sup> špɔk<sup>13)</sup> W<sup>13)</sup>  
 tgl W sng  
 8 W kwtɔm<sup>13)</sup> hmɔy spwlnd ɔPm pwrstɔy ɔYK ZNH tn'  
 9 MH wnɔs krt YMLLWNyt<sup>14)</sup> slwšɔhlwb<sup>15)</sup> W ɔtwr yzdt<sup>16)</sup> ɔYK  
 ZNH  
 10 lwbɔn' ɔL<sup>17)</sup> dlwnd GBRɔ MNW PWN gytyk mtr' dlwc<sup>18)</sup> KBD  
 11 krt W mtr' dlht LWTH ɔhlwbɔn<sup>19)</sup> LWTH dlwndɔn MH KRɔ  
 12 ll mtr' ɔYT hm MDM ɔhlwbɔn W hm MDM dlwndɔn W ɔHL  
 13 slwšɔhlwb<sup>20)</sup> W ɔtwr yzdt' YDH<sup>21)</sup> prɔc ɔHDWNt  
 14 PWN<sup>22)</sup> W L<sup>23)</sup> ckɔt Y dɔtyh<sup>23)</sup> hcdl Y cynpt<sup>24)</sup> pwhl BYN<sup>25)</sup> zmyk  
 15 dwšhw nmwt ɔhlmn W ŠDYɔn W dlwcɔn W ɔpɔryk KBD lwbɔn  
 Y<sup>26)</sup> dlw=  
 16 ndɔn<sup>27)</sup> 28) ZK gywɔk glcšn W KɔLɔ<sup>29)</sup> ZK YɔTWNt Y<sup>30)</sup> ZYm  
 PWN  
 17 HNɔ dɔšt ɔYK hpt kyšwl zmyk cndynnd<sup>31)</sup> MNW<sup>32)</sup> ZK  
 18 wɔng W glcšn ɔšnwt DĤLLWNt<sup>32)</sup> HWHm ɔPm ɔL slwš=  
 19 ɔhlwb<sup>33)</sup> W ɔt<sup>34)</sup> yzdt' gwpt<sup>35)</sup> hwɔdšn krt ɔYK<sup>36)</sup> LTMH ɔL  
 20 YBLWNyt<sup>37)</sup> LɔWHL wlt<sup>38)</sup> W ɔHL slwšɔhlwb<sup>39)</sup> W ɔtwr yzdt<sup>40)</sup>  
 ɔL L

1) H,K: HZYTWNt 2) H,K: add ' 3) H,K: add Y 4) K: ɔsyn' 5) H,K: add Y 6) H,K: pwrstɔy 7) H,K: add krt 8) H,K: YMRRWNyt 9) H,K: omit ' 10) K26. fol. 35v. 11) K: add Y 12) H,K: KDBɔ 13) \*PWNe [Y] \*šypɔk [W] tgl... \*kwtɔmk 14) H,K: YMRRWNyt 15) H,K: omit ' 16) H,K: add ' H6 P. 48. 17) H,K: lwbɔn Y ɔLH 18) H,K: add Y 19) H: ɔhlwbɔn H,K: add W 20) H,K: omit ' 21) H,K: YDH Y L 22) Read: \*W L PWN... K: omit PWN 23) \*dɔtyyk 24) H,K: cynwpt 25) H: add wydɔpɔn-I YBLWNt W mdyɔn Y ZK wydɔpɔn hcdl Y cynwpt pwhl BYN 26) H,K: W 27) H,K: add MN 28) K26. fol. 36r. 29) <Y> 30) [Y] 31) H: cndynnd 31\*) \*MTm 32) K: DĤLLNt 3\*) H,K: omit ' 34) H,K: ɔtwr 35) H,K: omit 36) H,K: ɔYKm 37) H,K: add W 38) \*wltɔy 39) H,K: omit ' 40) H,K: add '

\*Text P. 35

- 1 i kasān spōxt ud pad ān i xwēš kard u-m dīd  
 2 ruwān i mard-ē kē pad šānag i āhanēn gōšt az tan hamē kešīd  
 3 ō xwardan hamē dād u-m pūrsīd kū ēn tan  
 4 čē wināh kard kē ruwān ōwōn pādīfrāh bared gōwēd  
 5 Srōš-ahlaw ud Ādur-yazad kū ēn ruwān i ōy druwand mard  
 6 kēš pad gētīg zēnhār i drōw abāg mardōmān kard  
 7 u-m dīd ruwān i mard-ē kē \*pad-iz \*šebāg tigr ud sang  
 8 ud \*kudāmag hamē spurdēnd u-m pūrsīd kū ēn tan  
 9 čē wināh kard gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn  
 10 ruwān i ōy druwand mard kē pad gētīg mihr-drōz i was  
 11 kard ud mihr druxt abāg ahlawān ud abāg druwandān čē har  
 12 dō mihr ast ham abar ahlawān ud ham abar druwandān ud pas  
 13 Srōš-ahlaw ud Ādur-yazad dast i man frāz grift  
 14 ud man pad čagād i \*dāidīg azēr i činwad-puhl andar  
 15 wiyābān-ē burd ud mayān i ān wiyābān azēr i činwad-puhl andar  
 16 zamīg  
 17 dušox nimūd Ahreman ud dēwān ud druzān ud abārīg was ruwān i  
 18 druwa=  
 19 ndān az ān gyāg garzišn ud wāng <i> ān āmad i-m pad  
 20 ēd dāšt kū haft kišwar zamīg čandēnd \*ka-m ān  
 21 wāng ud garzišn ašnūd tarsīd ham u-m ō Srōš-  
 22 ahlaw ud Ādur-yazad xwāyišn kard kū-m ēdar ma  
 23 barēd ud abāz \*wardēd ud pas Srōš-ahlaw ud Ādur-yazad ō man

4W/N. (Haug-West) L. 6 - LIII. 8

fn: The whole or a part of the line is taken from the footnote.

Text P. 36

K20 fol. 19r

H6 P. 48 line 15

K26 fol. 36r line 8

- 1 gwpt >YK >L DHLWN<sup>1)</sup> MH LK l>d hkle MN LTMH bym  
 2 L> YHWWNyt<sup>2)</sup> L<YN< <ZLWNt slwš>hlwb<sup>3)</sup> W >trw<sup>4)</sup> yzdt<sup>5)</sup> MN<sup>6)</sup>  
 >HL  
 3 >pybmyh> L >lt>y wyl>c pr>c <L ZK twmytwm<sup>7)</sup>  
 4 dwšhw >ndlwnt <ZLWNt HWHm >Pm dyt<sup>8)</sup> ZK Y syc>wmnd  
 5 Y bymgn' Y shmgn' Y KBD dlt<sup>9)</sup> pwl >n>kyh<sup>10)</sup> Y gn'dk<sup>11)</sup> t>=  
 6 twm dwšhw W >HL hndšyt<sup>12)</sup> HWHm >ytwn<sup>13)</sup> MDMHNst  
 7 cygwn >h-I MNW hc>l w>c <L bwn L> YHMTWNyt<sup>14)</sup> >MT  
 8 hm>k CYB><sup>15)</sup> BYN gyh>n >YT hm>Y<sup>16)</sup> BYN gn'dktwm<sup>17)</sup> twmyk  
 9 dwšhw MDM <L >thš HNHTWNd hkle bwd L> YHBWNt<sup>18)</sup>  
 10 YHBWNyt Y<sup>19)</sup> TWB>c<sup>20)</sup> MN gwš <D cšm W end bwš Y >sp-I  
 11 MDM mwd YHSNNyt >wgwn KBD mlk lwb>n Y dlwnd>n BYN  
 YK<YMWNd  
 12 W >ywk <L <LH TWB L> HZYTWNd W K>L> L> >šnw>nd  
 13 KR> >YŠ PWN HN> YHSNNyt >YK tn'yh> HWHm  
 14 >Pš>n twmyk<sup>21)</sup> Y<sup>22)</sup> t>lykyh<sup>23)</sup> Y<sup>22)</sup> bymgn'yh Y<sup>22)</sup> >hm W<sup>25)</sup>  
 p>tp=  
 15 l>s Y gwnk gwnk Y dwšhw >YK<sup>26)</sup> HN> YWM PWN dwšhw  
 YHWWNyt<sup>27)</sup>  
 16 w>ng <BYDWNyt >YK >hnnwc<sup>28)</sup> L> bwndk ZK<sup>29)</sup> 9000 ŠNT<sup>30)</sup>  
 17 >MTm>n MN ZNH dwšhw MDM L> ŠBKWNd >DYNm  
 HZYTWNt  
 18 lwb>n Y dlwnd>n MNWš>n p>tpl>s Y gwnk gwnk cygwn wpl  
 19 snyhl W slm>k Y sht W glm>k<sup>31)</sup> Y >thš Y tyc >wc>k<sup>32)</sup>  
 20 dwšgn>kyh W sng W h>kstl<sup>33)</sup> tklg W w>l>n<sup>34)</sup> >p>ryk

1) H,K: DHLWN 2) H,K: add W MN 3) H,K: omit ' 4) H6. P. 49. 5) H,K: add ' 6) H: W MN 7) H,K: Y twmyk 8) H,K: HZYTWNt 19) H,K: add Y 10) K26. fol. 36v. 11) <Y> 12) H,K: hndšyt 13) H,K: omit ' 14) H,K: add W 15) H: CYB>k <Y> 16) H,K: hm>k 17) H,K: add Y 18) H,K: omit 19) H,K: W 20) H,K: TWB>c 21) \*twmyh 22) \*W 23) H,K: add W gn'dkyh 24) K: omit Y 25) K: omit W 26) H: add MNW K26. fol. 37r. 27) H6 P. 50. 28) \*hnnwc 29) K: omit 30) H: YHWWNt 31) H,K: glm>k 32) H,K: add W 33) <W> 34) H,K: add W

-Text p. 36

- 1 guft kū ma tars čē tō rāy hagrīz az ēdar bīm  
 2 nē bawēd ud az pēš šud Srōš-ahlaw ud Ādur-yazad ud az pas  
 3 abē-bīmīhā man ardāy Wirāz frāz ō ān ī tomīg  
 4 dušox andarōntar šud ham u-m did ān ī sējōmand  
 5 ī bīmgen ī sahmgen ī was dard ī purr-anāgīh ī gandag <ī> tār=  
 6 tom dušox ud pas handēšīd ham ēdōn sahist  
 7 čiyōn čāh-ē kē hazār wāz ō bun nē rasēd ud ka  
 8 hamāg ēzm <ī> andar gehān ast hamāg andar gandagtōm ī tomīg  
 9 dušox abar ō ātaxš nīhēnd hagrīz bōy nē dahēd  
 10 ud did-iz az gōš tā čašm ud čand buš ī asp-ē  
 11 abar mōy dārēd ōwōn was marag ruwān ī druwandān andar ēstēnd  
 12 ud ēk ō ōy did nē wēnēnd ud wāng nē ašnawēnd  
 13 har kas pad ēd dārēd kū tanīhā ham  
 14 u-šān \*tomīh \*ud tārigīh ud gandagīh ud bīmgenīh ud zaxm ud  
 pādīf=  
 15 rāh ī gōnag gōnag ī dušox kū kē ēd rōz pad dušox bawēd  
 16 wāng kunēd kū \*abanūz nē bawandag ān noh-hazār sāl  
 17 ka-mān az ēn dušox abar nē hilēnd ēg-im did  
 18 ruwān ī druwandān kē-šān pādīfrāh ī gōnag gōnag čiyōn wafr  
 19 snēxr ud sarmāg ī saxt ud garmāg ī ātaxš ī tēz-sōzāg  
 20 ud duš-gandagīh ud sang ud xākistar <ud> tagarg ud wārān ud  
 abārig

Text P. 37

Text P. 37

K20 fol. 19v

H6 P. 50 line 6

K26 fol. 37r line 9

- 1 KBD 𐭠𐭡𐭫𐭮 PWN ZK bymgn<sup>1)</sup> 𐭠𐭡𐭫𐭮 gyw𐭠𐭡𐭫𐭮 plwt mlt<sup>2)</sup>  
 2 z𐭠𐭡𐭫𐭮 W<sup>3)</sup> p𐭠𐭡𐭫𐭮 hm𐭠𐭡𐭫𐭮 YBLWNd 𐭠𐭡𐭫𐭮 pwrst 𐭠𐭡𐭫𐭮  
 3 ZNH tn' MH wn𐭠𐭡𐭫𐭮 krt MNW lwb𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮 gl𐭠𐭡𐭫𐭮 p𐭠𐭡𐭫𐭮  
 4 YBLWNyt YMLLWNyt<sup>5)</sup> slw𐭠𐭡𐭫𐭮 hlwb W 𐭠𐭡𐭫𐭮 yzdt<sup>7)</sup> 𐭠𐭡𐭫𐭮 ZNH lwb𐭠𐭡𐭫𐭮  
 5 Y<sup>8)</sup> 𐭠𐭡𐭫𐭮 dlwnd<sup>9)</sup> mltwm MNW𐭠𐭡𐭫𐭮 PWN gytyk wn𐭠𐭡𐭫𐭮 mlg𐭠𐭡𐭫𐭮  
 6 KBD krt W 𐭠𐭡𐭫𐭮 th𐭠𐭡𐭫𐭮 wlhl𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮 pslt<sup>13)</sup> W pwhl<sup>14)</sup> lwt Y 𐭠𐭡𐭫𐭮 k<sup>15)</sup>  
 7 W zwl W 𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮 gwpt W zwlwkw𐭠𐭡𐭫𐭮 syh𐭠𐭡𐭫𐭮 Y KBD d𐭠𐭡𐭫𐭮<sup>18)</sup>  
 8 𐭠𐭡𐭫𐭮 k𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮 W 𐭠𐭡𐭫𐭮 cwlyh W pynyh W wln'yh  
 9 W 𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮  
 10 YKTLWNt W KBD plypt𐭠𐭡𐭫𐭮 lpt<sup>21)</sup> HWHd K𐭠𐭡𐭫𐭮 lwb𐭠𐭡𐭫𐭮  
 11 𐭠𐭡𐭫𐭮 gl𐭠𐭡𐭫𐭮 z𐭠𐭡𐭫𐭮 W<sup>23)</sup> p𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮 YBLWNtn'  
 12 𐭠𐭡𐭫𐭮 HZYTWNt lwb𐭠𐭡𐭫𐭮 Y 𐭠𐭡𐭫𐭮 MNW𐭠𐭡𐭫𐭮 m𐭠𐭡𐭫𐭮 gcyt<sup>24)</sup>  
 13 hm𐭠𐭡𐭫𐭮 ywt 𐭠𐭡𐭫𐭮 pwrst 𐭠𐭡𐭫𐭮 ZK 𐭠𐭡𐭫𐭮  
 14 Y MNW lwb𐭠𐭡𐭫𐭮 YMLLWNyt<sup>27)</sup> slw𐭠𐭡𐭫𐭮 hlwb<sup>28)</sup> W 𐭠𐭡𐭫𐭮 yzdt<sup>29)</sup> 30)  
 𐭠𐭡𐭫𐭮  
 15 ZNH lwb𐭠𐭡𐭫𐭮 Y 𐭠𐭡𐭫𐭮 dlwnd𐭠𐭡𐭫𐭮 MNW𐭠𐭡𐭫𐭮 PWN gytyk PWN  
 16 yzdt𐭠𐭡𐭫𐭮 W dyn' nkyly YHWWNt HWHd 𐭠𐭡𐭫𐭮 dyl lwb𐭠𐭡𐭫𐭮<sup>32)</sup>  
 NYŠH𐭠𐭡𐭫𐭮  
 17 MNW𐭠𐭡𐭫𐭮 LcyŠH PSKWNt<sup>33)</sup> MN tn' ywdt𐭠𐭡𐭫𐭮 YHWWNt W zwb𐭠𐭡𐭫𐭮  
 18 w𐭠𐭡𐭫𐭮 hm𐭠𐭡𐭫𐭮 d𐭠𐭡𐭫𐭮 𐭠𐭡𐭫𐭮 pwrst 𐭠𐭡𐭫𐭮 ZNH 𐭠𐭡𐭫𐭮  
 19 ZK<sup>35)</sup> MNW lwb𐭠𐭡𐭫𐭮 YMRWNyt<sup>37)</sup> slw𐭠𐭡𐭫𐭮 hlwb<sup>38)</sup> W 𐭠𐭡𐭫𐭮 yzdt<sup>39)</sup>  
 𐭠𐭡𐭫𐭮  
 20 ZNH lwb𐭠𐭡𐭫𐭮 Y 𐭠𐭡𐭫𐭮 NYŠH𐭠𐭡𐭫𐭮 MNW𐭠𐭡𐭫𐭮 PWN gytyk šywn W  
 mwdk KBD

- 1 was anāgih pad ān bīmgen tārig gyāg frōd murd  
 2 zaxm ud pādīfrāh hamē barēnd u-m pursid kū  
 3 ēn tan cē wināh kard kē ruwān ōwōn garān pādīfrāh  
 4 barēd gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān  
 5 ī ōy druwand mardōm kē-šan pad gētīg wināh ī marg-arzān  
 6 was kard ud ātaxš ī Wāhrāmān \*afsārd ud puhl ī rōd ī \*nāwdāg  
 kand  
 7 ud zūr ud an-ast guft ud zūr-gugāyih ī was dād  
 8 u-šan kāmag <ī> a-pādīxšāih ud āzwarīh ud penīh ud waranīh  
 9 ud xēsm ud areškanīh rāy abe-wināh mardōm ī ahlaw  
 10 ōzad ud was frēfārīhā raft hēnd nūn ruwān  
 11 ōwōn garān zaxm ud pādīfrāh abāyēd burdan  
 12 ēg-im dīd ruwān ī awešan kē-šan mārān gazīd ud  
 13 hamē jūd u-m pursid kū awešan ān  
 14 ī kē ruwānān gōwēd Srōš-ahlaw ud Ādur-yazad kū  
 15 ēn ruwān ī awešan druwandān kē-šan pad gētīg pad  
 16 yazadān ud dēn nakkīrā būd hēnd u-m dīd ruwān ī zanān  
 17 kē-šan sar brīd ud az tan jūdāg būd ud zuwān  
 18 wāng hamē dāšt u-m pursid kū ēn awešan  
 19 ān ī kē ruwānān gōwēd Srōš-ahlaw ud Ādur-yazad kū  
 20 ēn ruwān ī awešan zanān kē-šan pad gētīg šewan ud mōyag was

1) H,K: wymgn 2) H,K: mwlt 3) H,K: omit W 4) H,K: hm𐭠𐭡𐭫𐭮 5) H,K: YMRRWNyt 6)  
 H,K: 𐭠𐭡𐭫𐭮 7) H,K: add ' 8) K: omit Y 9) K26. fol. 37v. 10) K: add Y 11) H: add Y 12) H:  
 w𐭠𐭡𐭫𐭮 K: w𐭠𐭡𐭫𐭮 13) 𐭠𐭡𐭫𐭮 14) H,K: add Y 15) \*n𐭠𐭡𐭫𐭮 H,K: add HPLWNt 16)  
 H,K: omit ' 17) H: zlgwk𐭠𐭡𐭫𐭮 K: zlgwk𐭠𐭡𐭫𐭮 H: add 𐭠𐭡𐭫𐭮 19) H,K: k𐭠𐭡𐭫𐭮 <Y>  
 𐭠𐭡𐭫𐭮 20) H,K: 𐭠𐭡𐭫𐭮 H6 P. 51. 21) K20 under the line and H,K: SGYTWNt 22)  
 H,K: 𐭠𐭡𐭫𐭮 K: omit W 24) H,K: add W 25) H,K: hm𐭠𐭡𐭫𐭮 H: lwb𐭠𐭡𐭫𐭮 K: add '  
 27) H,K: YMRRWNyt 28) H,K: omit ' 29) H,K: add ' 30) K26. fol. 38r. 31) H,K: lwb𐭠𐭡𐭫𐭮  
 32) H,K: add Y 33) H,K: add W 34) H,K: hm𐭠𐭡𐭫𐭮 35) H,K: add Y 36) H: lwb𐭠𐭡𐭫𐭮 37)  
 H,K: YMRRWNyt 38) H,K: omit ' 39) H,K: add '

Text P. 38

K20 fol. 20r

H6 P. 51 line 14 K26 fol. 38r line 11

- 1 krt W MDM sl W lwd MHYTWNt DYNm HZYTWNt lwb<sup>2</sup>n Y  
GBR<sup>2</sup>-  
2 I MNW kš<sup>2</sup>n <L dwšhw YDBLWNd W hm<sup>2</sup>y MHYTWNd Pm  
3 pwsyt >YK ZNH tn' MH wn<sup>2</sup>s krt<sup>1</sup>) YMLLWNyt<sup>2</sup>) slwš<sup>2</sup>) >hlwb W  
4 >twr yzdt' >YK ZNH lwb<sup>2</sup>n Y lwb<sup>2</sup>n Y<sup>4</sup>) <LH dlwnd mlt<sup>2</sup>) MNWš<sup>2</sup>)  
5 PWN gytyk MNW<sup>2</sup>) sl W lwd Y<sup>6</sup>) NPŠH<sup>2</sup>) YDH Y<sup>2</sup>) špyk W  
>p>ryk  
6 lymnyh Y hnd<sup>2</sup>m Y NPŠH PWN MY<sup>2</sup> Y >st>tk<sup>10</sup>) wewlg  
7 W h<sup>2</sup>nyk<sup>11</sup>) SGYTWN<sup>2</sup>n KBD HLLWNt<sup>12</sup>) hwrdt >mhrspnd<sup>13</sup>) >clt  
8 >Pm dyt<sup>14</sup>) lwb<sup>2</sup>n Y NYŠH-I MNW hm<sup>2</sup>k MNW hm<sup>2</sup>k<sup>15</sup>) gldst W  
9 pwt W BSLY<sup>2</sup>) MN ZK Y pst<sup>2</sup>n<sup>16</sup>) Y NPŠH hm<sup>2</sup>k<sup>17</sup>) HPLWNt  
10 W hm<sup>2</sup>y <STHNt >Pm pwsyt >YK ZNH tn' MH  
11 wn<sup>2</sup>s krt MNW lwb<sup>2</sup>n >wgwn gl<sup>2</sup>n p>tpl<sup>2</sup>s YBLWNyt  
YMRWNyt<sup>18</sup>)  
12 slwš>hlwb<sup>19</sup>) W >twr yzdt' >YK ZNH lwb<sup>2</sup>n Y <LH dlwnd NYŠH  
13 MNW kwtk Y NPŠH nyd>c<sup>20</sup>) gwlskyh l>d<sup>21</sup>) gld<sup>2</sup>n ŠBKWNt  
14 >Pm dyt lwb<sup>2</sup>n Y GBR<sup>2</sup>-I MNW tn' BYN dyg-I Y<sup>22</sup>) ldyn krt  
15 YK<YMWNYt >Pš hm<sup>2</sup>y >PPWNd LGLH-I Y dšn<sup>23</sup>) <LH bylwn<sup>24</sup>)  
ZK  
16 dyg YK<YMWNYt >Pm pwsyt >YK ZNH tn' MH wn<sup>2</sup>s<sup>25</sup>)  
17 YMLLWNyt<sup>26</sup>) slwš>hlwb<sup>27</sup>) W<sup>28</sup>) >twr yzdt<sup>29</sup>) >YK ZNH lwb<sup>2</sup>n<sup>30</sup>)  
<LH  
18 dlwnd GBR<sup>2</sup> MNW<sup>31</sup>) PWN gytyk<sup>32</sup>) zywndk>n wln' k>mkyh<sup>33</sup>) W  
>p>lwnyh<sup>2</sup>  
19 BR> >L NYŠH Y šwdmn'd KBD <ZLWNt >Pš hm<sup>2</sup>y<sup>34</sup>)  
20 tn' bckkl YHWWNt<sup>35</sup>) PWN ZK LGLH Y dšn wk W mw<sup>36</sup>) m>l W  
gzdwm<sup>37</sup>)

1) K26. fol. 38v. 2) H: YMRRWNyt 3) H6 P. 52. 4) H,K: omit lwb<sup>2</sup>n Y 5) H,K: GBR> 6)  
H,K: MNW 7) H,K: omit 8) H,K: omit 9) H,K: add W 9) \*W 10) H,K: yst>tk Y 11)  
<Y> H,K: add W 12) H,K: add W 13) H: >mšwspnd 14) K: HZYTWNt 15) H,K: omit  
hm<sup>2</sup>k MNW add hm<sup>2</sup>y 16) H,K: pyst>n 17) H,K: hm<sup>2</sup>y 18) H,K: YMRRWNyt 19) H,K:  
omit \* 20) <W> 21) K26. fol. 39r. 22) K: omit Y 23) <Y> 24) H,K: add Y 25) K: omit  
wn<sup>2</sup>s H,K: add krt 26) H,K: YMRRWNyt 27) H: slwš>hlyb K: omit \* 28) H: omit 29) H,K:  
add \* 30) H,K: add Y 31) H6 P. 53. 32) H,K: omit 33) \*k>mkyh> 34) H,K: hm<sup>2</sup>k 35)  
H,K: add W 36) <W> 37) H: gzdwm K: gzdwm

\*Text P. 38

- 1 kard ud abar sar ud rōy zad ēg-im dīd ruwān ī mard-  
2 ē kē kešān ō dušox nayēnd ud hamē zanēnd u-m  
3 pursīd kū ēn tan čē wināh kard gōwēd Srōš-ahlaw ud  
4 Ādur-yazad kū ēn ruwān ī ōy druwand mard kē  
5 pad gētīg sar ud rōy ī xwēš ud dast \*ud šabīg ud abārīg  
6 rēmanīh ī handām ī xwēš pad āb ī ēstādag ī wuzurg  
7 ud xānīg <I> rawān was šust ud Hordād Amahraspand āzard  
8 u-m dīd ruwān ī zan-ē kē hamē griyist ud  
9 pōst ud gōšt az ān ī pestān ī xwēš hamē kand  
10 ud hamē xward u-m pursīd kū ēn tan čē  
11 wināh kard kē ruwān ōwōn garān pādīfrāh barēd gōwēd  
12 Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī ōy druwand zan  
13 kē kōdak ī xwēš niyāz <ud> gursagīh rāy griyān hišt  
14 u-m dīd ruwān ī mard-ē kē tan andar dēg-ē rōyēn kard  
15 ēstād u-š hamē pazēnd pāy-ē ī dašn <I> ōy bēron ī ān  
16 dēg ēstād u-m pursīd kū ēn tan čē wināh  
17 kard gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī ōy  
18 druwand mard kē pad zīndagān waran-\*kāmagīhā ud abārōnihā  
19 be ō zan ī šōymand was šud u-š hamāg  
20 tan bazakkar būd ud pad ān pāy ī dašn wak ud mōr <ud> mār ud  
gazdum

AWN. (Haug-West) LVII. 4 - LX. 7



Text P. 39

K20 fol. 20v

H6 P. 53 line 4 K26 fol. 39r line 11

- 1 W ɔpɔryk hlpstlyh<sup>1)</sup> MHYTWnt W YKTLWNt W NKSWNt<sup>2)</sup>  
 2 ɔPm dyt<sup>3)</sup> lwbɔn Y ɔLHšɔn<sup>4)</sup> dlwndɔn MNWšɔn BRɔ ɔwpɔlt W  
 lyt W TWByc  
 3 ɔwpɔlt W lyt ɔPm<sup>5)</sup> pwrst<sup>6)</sup> ɔYK ZNH ɔLHšɔn MNW lwbɔn<sup>7)</sup>  
 4 HWHd YMLLWNyt<sup>8)</sup> slwšɔhlwb<sup>9)</sup> W ɔtwr yzdt<sup>10)</sup> ɔYK ZNH  
 lwbɔn Y  
 5 ɔLHšɔn dlwndɔn MNWšɔn PWN gytyk PWN mynaw<sup>11)</sup>  
 HYMNSt<sup>12)</sup> dyn'  
 6 Y dɔtɔl ɔwhrmzd ɔnspɔs YHWWNt HWHd nywkyh  
 7 Y<sup>13)</sup> PWN whšt W ɔnɔkyh<sup>14)</sup> PWN dwšhw W PWN YHWWNtn<sup>15)</sup>  
 lystɔhyc<sup>16)</sup>  
 8 W tn<sup>17)</sup> psyn<sup>18)</sup> gwmɔn YHWWNt HWHd ɔPm HZYTWNt<sup>19)</sup>  
 NYŠH<sup>20)</sup>  
 9 MNW PWN šɔnk<sup>21)</sup> ɔsynyn' w<sup>22)</sup> pystɔn Y NPŠH hmɔy  
 SDKWNt<sup>23)</sup>  
 10 ɔPm pwrstyt ɔYK ZNH tn' MH wnɔs krt MNW<sup>24)</sup> lwbɔn<sup>25)</sup> ɔwgn  
 11 glɔn pɔtplɔs YBLWNyt<sup>26)</sup> YMLLWNyt<sup>27)</sup> slwšɔhlwb<sup>28)</sup> W ɔtwr  
 yzdt<sup>29)</sup>  
 12 ɔYK ZNH lwbɔn Y ɔLH dlwnd NYŠH MNWš PWN gytyk  
 13 šwd<sup>30)</sup> srdɔl tl mynyt W SLYɔ YHWWNt W dɔšt ɔPš  
 14 NPŠH tn' ɔɔst LWITH GBR<sup>31)</sup> ɔYŠɔn ɔpɔlwn<sup>32)</sup> krt  
 15 ɔPm dyt<sup>33)</sup> lwbɔn<sup>34)</sup> NYŠH<sup>35)</sup> MNWš<sup>36)</sup> PWN ɔwzwɔn blycn-I W<sup>37)</sup>  
 glm  
 16 hmɔy lst W YDH Y NPŠH hcdl Y ZK wlycn<sup>38)</sup> hmɔk<sup>39)</sup> swht  
 17 ɔPm pwrstyt ɔYK ZNH tn' MH wnɔs krt<sup>40)</sup> MNW lwbɔn  
 18 ɔwgn glɔn pɔtplɔs YBLWNyt YMLLWNyt<sup>41)</sup> slwšɔhlwb<sup>42)</sup> W  
 ɔtwr  
 19 yzdt<sup>43)</sup> ɔYK ZNH lwbɔn Y ɔLH dlwnd<sup>44)</sup> MNWš PWN gytyk BYN  
 20 šwd<sup>45)</sup> srdɔl<sup>46)</sup> NPŠH dɔt pshwyh krt W<sup>47)</sup> KLBɔ zwbɔn YHWWNt

1) H,K: hlpstlyhɔ KBD 2) H,K: omit ' 3) H,K: HZYTWNt 4) H,K: add ' 5) K26. fol. 39v. 6) H,K: pwrstyt 7) H: lwbɔnɔn 8) H,K: YMRRWNyt 9) H,K: omit ' 10) H,K: add ' 11) H,K: add Lɔ 12) H,K: add W 13) K: omit Y 14) H,K: add Y 15) H,K: add Y 16) K: lstɔhyc 17) H,K: add Y 18) <PWN> 19) H,K: add lwbɔn Y 20) H,K: add -l 21) H,K: add Y 22) K: add W 23) H: PSKWNt 24) H6 P. 54. 25) H,K: add ' 26) H: repeats ɔPm pwrstyt... to wnɔs krt 27) H,K: YMRRWNyt 28) H,K: omit ' 29) K26. fol. 40r. 30) H,K: add W 31) H,K: add Y 32) ɔpɔlwny 33) H,K: HZYTWNt 34) H,K: add Y 35) K: NYŠH 36) H,K: MNW 37) \*Y 38) H,K: blycn 39) H,K: hmɔy 40) H,K: omit ' 41) H: YMRRWNyt K: YMRWNyt 42) H,K: omit ' 43) H,K: add ' 44) H,K: add NYŠH 45) H,K: add W 46) <Y> 47) H: omit W K: krt W

\*Text P. 39

- 1 ud abāriḡ xrafstarihā was zad ud ōzad ud kušt  
 2 u-m did ruwān ī awēšān druwandān kē-šān be ōbārd ud rīd ud did-iz  
 3 ōbārd ud rīd u-m pursīd kū ēn awēšān kē ruwānān  
 4 hēnd gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī  
 5 awēšān druwandān kē-šān pad gētīg pad mēnōḡ nē wurrōyist ud dēn  
 6 ī dādār Ōhrmazd an-espās būd hēnd nēkīh  
 7 ī pad wahišt ud anāḡīn ī pad dušox ud pad būdan ī rist-āxēz  
 8 ud tan ī pasēn <pad> gumān būd hēnd u-m dīd ruwān ī zan-ē  
 9 kē pad šānag ī āhanēn war ud pestān ī xwēš hamē darrīd  
 10 u-m pursīd kū ēn tan čē wināh kard kē ruwān ōwōn  
 11 garān pādīfrāh barēd gōwēd Srōš-ahlaw ud Ādur-yazad  
 12 kū ēn ruwān ī ōy druwand zan kē-š pad gētīg  
 13 šōy ud sālār tar mēnīd ud wad būd ud dāšt u-š  
 14 xwēš-tan ārāst abāḡ mard ī kasān \*abārōnīh kard  
 15 u-m dīd ruwān ī zan-ē kē pad uzwān brēzan-ē \*ī garm  
 16 hamē list ud dast ī xwēš azēr ī ān brēzan hamē sōxt  
 17 u-m pursīd kū ēn tan čē wināh kard kē ruwān  
 18 ōwōn garān pādīfrāh barēd gōwēd Srōš-ahlaw ud Ādur-  
 19 yazad kū ēn ruwān ī ōy druwand zan kē-š pad gētīg andar  
 20 šōy ud sālār <ī> xwēš dād-passoxīh kard ud sag-zuwān būd

AWN. (Haug-West) LX. 7 - LXIII. 6

Text P. 40

K20 fol. 21r

H6 P. 54 line 13 K26 fol. 40r line 15

- 1 ɔPš ɔbwlt<sup>1)</sup> plmɔnyh krt' ɔPš<sup>2)</sup> kɔmk Y ɔLH SLYTWNt<sup>3)</sup> Lɔ  
 2 YHBWNT ɔPš hwɔst<sup>4)</sup> MN šwd dwctyt W nhɔnyhɔ hndwht<sup>5)</sup>  
 3 NPŠH krt ɔPm dyt<sup>6)</sup> lwbɔn Y NYŠH-I MNW gldɔn W blmɔn<sup>7)</sup>  
 4 hmɔy YɔTWNt<sup>8)</sup> ɔZLWNt ɔPš MDM sl (klg<sup>9)</sup> Y<sup>10)</sup> snyhl  
 5 hmɔy YɔTWNt W hcdl Y LGLH lwd Y glm Y<sup>11)</sup> wtɔhtk  
 6 hmɔy SGYTWNt W sl W lwd Y NPŠH PWN kɔlt hmɔk<sup>12)</sup>  
 SDKWNt<sup>13)</sup>  
 7 ɔPm pwrstyt ɔYK ZNH tn' MH wnɔs krt ɔMT lwbɔn<sup>14)</sup> ɔwgn<sup>15)</sup>  
 8 glɔn pɔtplɔs hmɔk<sup>16)</sup> YBLWNt YMRNt<sup>17)</sup> slwšɔhlwb<sup>18)</sup> W ɔtwr<sup>19)</sup>  
 9 ɔYK ZNH lwbɔn Y ɔLH dlwnd NYŠH MNW MN GBRɔ<sup>20)</sup>  
 ɔYŠɔn<sup>21)</sup> ɔhwy=  
 10 škɔlyh<sup>22)</sup> ɔpwstn' YHWWNt<sup>23)</sup> ɔPš kwtk tpɔh krt W<sup>24)</sup>  
 11 MN dlt W pɔtplɔs PWN HNɔ YHŠNNt ɔYK KɔLɔ<sup>25)</sup> ZK  
 12 kwtk ɔšnpyt W LHTWNt W LHTWNstn' ɔwgn glɔwmndyh  
 13 MDMHNst cygn<sup>26)</sup> ɔMT<sup>27)</sup> MDM lwd<sup>28)</sup> glm SGYTWNt W hmɔy  
 wɔng<sup>29)</sup>  
 14 ZK kwtk ɔšnpyt W sl W lwd<sup>30)</sup> NPŠH PWN kɔlt hmɔk<sup>31)</sup>  
 15 dlyt W kwtk BɔCYHWNt<sup>32)</sup> ɔPš Lɔ HZYTWNt ɔD plškrt  
 16 ZNH pɔtplɔs<sup>33)</sup> ɔpɔyt YBLWNt<sup>34)</sup> ɔPm HZYTWNt lwbɔn<sup>35)</sup>  
 17 cnd MNWɔɔn wl PWN lcn W gn'dkyh LMYTWNt YKɔYMWNɔt  
 ɔPš  
 18 dɔs<sup>36)</sup> tyc BYN LGLH W ɔpɔryk hndɔm hmɔy ɔZLWNt W ɔB' W  
 19 ɔM hmɔy KLYTWNd<sup>37)</sup> ɔPm pwrstyt ɔYK ZNH tn<sup>38)</sup> MH  
 20 wnɔs krt MNW lwbɔnɔn MNŠɔn glɔn pɔtplɔs YBLWNt

1) K26. fol. 40v. 2) <PWN> 3) H,K: SLYTWNt 4) H,K: hwɔsk 5) H,K: add Y 6) K: HZYTWNt 7) ɔblɔmɔn H,K: add ' 8) <W> 9) H6 P. 55. 10) \*W 11) K: omit Y 12) H,K: hmɔy 13) \*SDKWNt H: PSDKWNt 14) H,K: add ' 15) H: ɔwgn 16) H,K: hmɔy 17) H,K: YMRWNt 18) K: slwš Y ɔhlwb 19) H,K: add yzdt 20) H,K: add Y 21) K26. omit 9 folios. 22) H: ɔhwyšklɔy 23) H: bwt 24) H: omit W 25) H: add Y 26) H: cygn 27) H: MNW 28) 29) H: add Y 30) H: add Y 31) H: hmɔy 32) H: BɔCYHWNt 33) H: omits pɔtplɔs writes ɔpɔyt 34) H: YBLWNt 35) H: ɔy 36) H: add Y 37) H6. P. 56. 38) H: lwbɔnɔn MNW ɔPšɔn MH wnɔs krt MNW lwbɔn ɔwgn glɔn pɔtplɔs YBLWNt

\*Text P. 40

- 1 u-š a-burd-framānih kard u-š <pad> kāmāg i ōy gādan nē  
 2 dād u-š xwāstag az šōy duzdīd ud nihānihā handōxt i  
 3 xwēš kard u-m dīd ruwān i zan-ē kē griyān ud brāmān  
 4 hamē āmad <ud> šud u-š abar sar tagarg \*ud snēxr  
 5 hamē āmad ud azēr i pāy rōy i garm i widāxtag  
 6 hamē raft ud sar ud rōy i xwēš pad kārđ hamē darrīd  
 7 u-m pūrsīd kū ēn tan čē wināh kard ka ruwān ōwōn  
 8 garān pādīfrāh hamē barēd gōwēd Srōš-ahlaw ud Ādur-yazad  
 9 kū ēn ruwān i ōy druwand zan kē az mard i kasān a-xwē=  
 10 škārihā ābustān būd u-š kōdak tabāh kard ud  
 11 az dard ud pādīfrāh pad ēd dārēd kū wāng i ān  
 12 kōdak ašnawēd ud dawēd ud dawīstān ōwōn garōmandih  
 13 sahist ōyōn kē abar rōy i garm rawēd ud hamē wāng i  
 14 ān kōdak ašnawēd ud sar ud rōy i xwēš pad kārđ hamē  
 15 darrēd ud kōdak xwāhēd u-š nē wēnēd tā frašgird  
 16 ēn pādīfrāh abāyēd burdan u-m dīd ruwān-ē  
 17 čand kē-šān war pad lajan ud gandagih abgand ēstād u-š  
 18 dās i tēz andar pāy ud abārīg handām hamē šud ud pid ud  
 19 mād hamē xwānēnd u-m pūrsīd kū ēn ruwānān kē u-šān čē  
 20 wināh kard kē ruwānān ōwōn garān pādīfrāh barēd

Text P. 41

K20 fol. 21v

H6 P. 56 line 3

- 1 YMLLWNyt<sup>1)</sup> slwš>hlwb<sup>2)</sup> W >twr yzdt' >YK ZNH lwb>n Y  
 <LHš>n Y<sup>3)</sup>  
 2 dlwnd>n MNWš>n PWN gtyk >B' W >M byšnyt<sup>4)</sup> W PWN  
 gtyyh<sup>5)</sup>  
 3 MN >B' W >M pytykyh<sup>6)</sup> L> B<YHWNst<sup>7)</sup> >Pm HZYTWNt  
 4 lwb>n Y GBR>-I<sup>8)</sup> NYŠH-I MNW zwb>n nhht YK<YMWN>t W  
 m>I>n<sup>9)</sup> zpl  
 5 hm>y ywt >Pm pwsyt >YK ZNH tn>n>n MNW W MH wn>s<sup>10)</sup>  
 6 krt W <LHš>n lwb>n>n MNW HWHd YMLLWNyt<sup>11)</sup> slwš>hlwb<sup>12)</sup>  
 >twr yzdt'  
 7 >YK ZNH lwb>n Y <LHš>n MNWš>n PWN gtyk spzgz<sup>13)</sup> krt  
 hm>y<sup>14)</sup>  
 8 mltwm PWN >knyn ptkwpt<sup>15)</sup> >Pm dyt<sup>16)</sup> lwb>n Y GBR>-I  
 9 MNW PWN LGLH-I PWN t>lykyh<sup>17)</sup> dwšhw >pyht  
 YK<YMWN>t<sup>18)</sup> >Pš  
 10 PWN YDH d>s-I Y >synyn<sup>19)</sup> d>št W wl W kš<sup>20)</sup> NPŠH hm>y  
 11 PSKWNt<sup>21)</sup> myh-I<sup>22)</sup> >synyn PWN cšm BYN zt YK<YMWN>t >Pm  
 pwr=  
 12 syt >YK ZNH tn<sup>23)</sup> ZK<sup>24)</sup> MNW >Pš MH wn>s krt YMRWNyt<sup>25)</sup>  
 13 slwš>hlwb<sup>26)</sup> W >twr yzdt' >YK ZNH lwb>n<sup>27)</sup> <LH dlwnd GBR>  
 MNW  
 14 štr' PWN mdy>ncykyh >wbš d>št YK<YMWN>t W ZK<sup>28)</sup> scyt  
 15 krt' W plmwt' W<sup>29)</sup> L> krt W L> plmwt W sng<sup>30)</sup> kpyc W  
 ptm>nk Y<sup>31)</sup> kš  
 16 d>št >Pš MN dlwš>n W MN k>lw>nyk>n<sup>32)</sup> glčšn L> ndwhšyt  
 17 >Pm dyt<sup>33)</sup> lwb>n Y mlt-I<sup>34)</sup> W NYŠH-I MNWš>n ZK GBR>  
 <LH<sup>35)</sup> whšt W ZK  
 18 NYŠH <L dwšhw hm>k<sup>36)</sup> kšyn'd W NYŠH YDH BYN bnd<sup>37)</sup>  
 kwstyk  
 19 Y ZK GBR> LMYTWNt YK<YMWN>t >Pš gwpt >YK cygwn  
 >MT=  
 20 m>n PWN zywndk>n KR> nywkyh PWN >knyn' YHWWNt K<N  
 LK <L

1) H: YMRWNyt 2) H: omit 3) H: omit 4) H: byšyt 5) H: gtyk 6) H: add W  
 >twr 7) H: B<YHWNst 8) H: add W 9) H: add 10) H: ZNH tn' MH wn>s 11) H:  
 YMRWNyt 12) H: add W 13) \*spzgyh H: spzgyk 14) H: hm>y krt W 15) \*ptk>pt 16) H:  
 HZYTWNt 17) <Y> 18) H: add W 19) [Y] H: omit 20) H: add Y 21) H: add >Pš 22) H:  
 add Y 23) H: lwb>n 24) H: add Y 25) H: YMRWNyt H6 P. 57. 26) H: slwš Y >hlwb 27)  
 H: add Y 28) H: add Y 29) [W] 30) <W> 31) [Y] 32) H: k>lw>nyk>n 33) H:  
 HZYTWNt 34) H: GBR>-I 35) H: <L 36) H: hm>y 37) H: add W

\*Text P. 41

- 1 gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī awēšan  
 2 druwandān kē-šan pad gētīg pid ud mād bešēnid ud pad gētīg  
 3 az pid ud mād peitīgih ud āmurzišn nē xwāst u-m dīd  
 4 ruwān ī mard-ē ud zan-ē kē zuwān nihaxt ēštād ud mārān zafar  
 5 hamē jūd u-m pūrsīd kū ēn tanān čē wināh  
 6 kard ud awēšan ruwānān kē hēnd gōwēd Srōš-ahlaw ud Ādur-yazad  
 7 kū ēn ruwān ī awēšan kē-šan pad gētīg spazgih hamē kard ud  
 8 mardōm pad āgenēn \*pahikāft u-m dīd ruwān ī mard-ē  
 9 kē pad pāy-ē pad tārigih <i> dušox āwēxt ēštād u-š  
 10 pad dast dās-ē ī āhanēn dāšt ud war ud kaš ī xwēš hamē  
 11 brīd u-š mēx ī āhanēn pad čašm andar zad ēštād u-m pur=  
 12 sīd kū ēn ruwān ān ī kē u-š čē wināh kard gōwēd  
 13 Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī ōy druwand mard kē  
 14 šahr pad mayānjīgih awišt dāšt ēštād ud ān ī sazīd  
 15 kardan ud framūdan nē kard ud nē framūd <ud> sang ud kabīz  
 ud paymānag keh  
 16 dāšt u-š az dīrīōšan ud az kārawānīgān garzišn nē niyōšīd  
 17 u-m dīd ruwān ī mard-ē ud zan-ē kē-šan ān mard ō wahišt ud ān  
 18 zan ō dušox hamē kešēnd ud zan dast andar band ud kustīg  
 19 ī ān mard abgand ēštād u-š guft kū čiyōn ka-  
 20 mān pad zīndagān har nekīh pad āgenēn būd nūn tō ō

AWN. (Haug-West) LXV. 7 - LXVIII. 5

Text P. 42

K20 fol. 22r

H6 P. 57 line 11

- 1 whšt W L <sup>c</sup>L dwšhw hm<sup>2</sup>y YDBLWNd W ZK GBR<sup>3</sup> gwpt <sup>2</sup>YK  
 2 H<sup>4</sup>N<sup>5</sup> <sup>1</sup>d MH L ŠPYL<sup>6</sup>n W <sup>1</sup>lc<sup>7</sup>nyk<sup>8</sup>n W dlwš<sup>9</sup>n MND<sup>c</sup>M  
 3 pglpt <sup>2</sup>Pm YH<sup>10</sup>BWNt<sup>11</sup> MNm<sup>12</sup> hwmt W hwht W hwwlšt wlyt  
 4 MNm<sup>13</sup> yzd<sup>14</sup>n mynyt W ŠDY<sup>15</sup>n<sup>16</sup> nkwnyt<sup>17</sup> W<sup>18</sup> ŠPYL<sup>19</sup>dyn<sup>20</sup>  
 m<sup>21</sup>zdyssn<sup>22</sup>  
 5 <sup>2</sup>stwb<sup>23</sup>n YH<sup>24</sup>WWNt H<sup>25</sup>WHm<sup>26</sup> LK ŠPYL<sup>27</sup>n W dlwš<sup>28</sup>n W  
<sup>2</sup>lc<sup>29</sup>nyk<sup>30</sup>n  
 6 W k<sup>31</sup>lwp<sup>32</sup>nyk<sup>33</sup>n tl krt <sup>2</sup>Pt yzd<sup>34</sup>n<sup>35</sup> nkyn<sup>36</sup>yt<sup>37</sup> MNt<sup>38</sup> <sup>2</sup>wcdst<sup>39</sup><sup>14</sup>  
 7 plstyt W dwšhwmt W dwšhwht W dwšhwłšt wlyt W PWN  
 8 dyn<sup>44</sup> <sup>2</sup>hlmwk<sup>15</sup> W ŠDY<sup>45</sup>n <sup>2</sup>stwb<sup>46</sup>n YH<sup>47</sup>WWNt H<sup>48</sup>WH<sup>49</sup>yh W <sup>2</sup>HL  
 ZK  
 9 NYŠH YMLLWNyt <sup>2</sup>YK <sup>c</sup>LH ZK GBR<sup>16</sup> <sup>2</sup>YK PWN zywndk<sup>20</sup>  
 hm<sup>2</sup>k  
 10 tn<sup>1</sup> Y LK MDM L srd<sup>2</sup> W p<sup>3</sup>(thš<sup>4</sup>dyh<sup>17</sup>) YH<sup>18</sup>WWNt W tn<sup>1</sup> W y<sup>2</sup>n  
 11 W lwb<sup>18</sup> Y L ZK<sup>19</sup> LK YH<sup>20</sup>WWNt W hwlšn W YHYT<sup>21</sup>šn<sup>20</sup> W  
 p<sup>22</sup>mwcn<sup>21</sup> L <sup>1</sup>d  
 12 MN LK YH<sup>23</sup>WWNt <sup>2</sup>DYNt z<sup>24</sup>hm W p<sup>25</sup>tpl<sup>26</sup>s MH <sup>1</sup>d ptš  
 13 L<sup>2</sup> krt H<sup>27</sup>WHm <sup>2</sup>Pt ŠPYL<sup>28</sup>yh W pl<sup>29</sup>lwn<sup>30</sup>yh<sup>22</sup> cym <sup>2</sup>MT L<sup>2</sup>  
 14 hmwh<sup>2</sup> H<sup>27</sup>WHm<sup>23</sup> MNWm <sup>2</sup>HL ŠPYL<sup>28</sup>yh W pl<sup>29</sup>lwn<sup>30</sup>yh<sup>24</sup> krt  
 15 H<sup>27</sup>WH<sup>25</sup>y<sup>25</sup> W <sup>c</sup>D K<sup>c</sup>N ZNH z<sup>26</sup>hm W<sup>26</sup> <sup>2</sup>n<sup>2</sup>kyh L<sup>2</sup> <sup>2</sup>p<sup>2</sup>dyt<sup>27</sup>  
 YBLWNt<sup>28</sup>  
 16 <sup>2</sup>HL ZK GBR<sup>2</sup> <sup>c</sup>L whšt W ZK NYŠH <sup>c</sup>L dwšhw <sup>c</sup>ZLWNt  
 17 W ZK NYŠH MN ZK pšym<sup>2</sup>nyh BYN dwšhw BR<sup>2</sup> t<sup>2</sup>lykyh  
 18 W gn<sup>2</sup>kyh <sup>2</sup>HRN<sup>2</sup> ptyd<sup>2</sup>lk L<sup>2</sup> YH<sup>20</sup>WWNt W ZK GBR<sup>2</sup> BYN whšt  
 mdy<sup>2</sup>n<sup>29</sup>  
 19 Y <sup>2</sup>hlwb<sup>30</sup> MN L<sup>2</sup> wlt<sup>2</sup>nytn<sup>1</sup> W L<sup>2</sup> hmwc<sup>2</sup>nytn<sup>1</sup> Y ZK NYŠH<sup>31</sup>  
 MNW BYN  
 20 d<sup>2</sup>lšn <sup>2</sup>wbš mt YH<sup>20</sup>WWNt <sup>c</sup>L pl<sup>2</sup>lwny<sup>2</sup>h PWN šlm nšst

1) Words are misplaced. Read: dlwš<sup>9</sup>n pglpt <sup>2</sup>Pm MND<sup>c</sup>M YH<sup>10</sup>BWNt 2) H: <sup>2</sup>Pm 3) H: <sup>2</sup>Pm 4) H: add ' 5) \*nkwhy 6) H: add PWN 7) H: add Y 8) H: m<sup>2</sup>zdyssn<sup>22</sup> 9) add W 10) H6 P. 58. 11) \*nkwhy 12) H: nkwnyt 13) <sup>2</sup>Pt 14) <sup>2</sup>wcdst<sup>39</sup> 15) H: add Y 16) H: NYŠH <sup>c</sup>L ZK GBR<sup>2</sup> gwpt 17) H: p<sup>3</sup>(thš<sup>4</sup>dyh<sup>17</sup>) 18) H: add ' 19) H: add Y 20) \*YHSNNŠn 21) H: p<sup>22</sup>mwcn<sup>21</sup> Y 22) H: pl<sup>29</sup>lwny<sup>2</sup>h 23) H: H<sup>27</sup>WH<sup>25</sup>yh 24) H: pl<sup>29</sup>lwny<sup>2</sup>h 25) H: H<sup>27</sup>WH<sup>25</sup>y 26) H: omit z<sup>24</sup>hm W 27) H: add ' 28) H: add W 29) H: omit ' 30) H: add W 31) H6 P. 59.

\*Text P. 42

- 1 wahišt ud man ō dušox hamē nayēnd ud ān mard guft kū  
 2 ēd rāy čē man wehān ud arzanīgān ud driyōšān  
 3 padirift u-m tis dād u-m humat ud hūxt ud huwaršt warzīd  
 4 u-m yazadān menīd ud dēwān \*nikōhīd ud pad weh-dēn ī māzdēs-n  
 an  
 5 āstawān būd ham ud tō wehān ud driyōšān ud arzanīgān  
 6 ud kārāwānīgān tar kard u-t yazadān \*nikōhīd u-t \*uzdēs-zār  
 7 paristīd ud duš-humat ud duš-hūxt ud duš-huwaršt warzīd ud pad  
 8 dēn ī Ahreman ud dēwān āstawān būd hēh ud pas ān  
 9 zan ō ān mard guft kū pad zīndagān hamāg  
 10 tan ī tō abar man sālār ud pādixšā būd ud tan ud gyān  
 11 ud ruwān ī man ān ī tō būd ud xwarīšn ud \*dārišn ud paymōzišn ī  
 man rāy  
 12 az tō būd ēg-it zaxm ud pādīfrāh čē rāy padīš  
 13 nē kard ham u-t wehīh ud frārōnīh čim ka nē  
 14 hammōxt hēh kē-m pas wehīh ud frārōnīh kard  
 15 hē ud tā nūn ēn zaxm ud anāgīh nē abāyēd burd ud  
 16 pas ān mard ō wahišt ud ān zan ō dušox šud  
 17 ud ān zan az ān pašēmānīh andar dušox be tārīgīh  
 18 ud gandagīh any petyārag nē būd ud ān mard andar wahišt mayān  
 19 ī ahlawān az nē wardānīdan ud nē hammōzānīdan ī ān zan kē  
 20 dārišn awīš mad būd ō frārōnīh pad šarm nišast

AW. (Haug-West) LXVIII. 5 - 24

Text P. 43

K20 fol. 22v

H6 P. 59 line 2

- 1 ɔPm dyt<sup>1)</sup> lwb<sup>2)</sup> n Y NYŠH<sup>3)</sup> n MNWŠ<sup>4)</sup> n myh Y dɔlyn<sup>5)</sup> BYN KR<sup>6)</sup>  
II  
2 cšm zt YK<YMWN>t PWN LGLH-I nkwn ɔkwst ɔPŠ<sup>7)</sup> n KBD wk  
3 W gzd m W mɔl mwl<sup>8)</sup> mks<sup>9)</sup> klm W ɔpɔryk hlpstl<sup>10)</sup> n PWN  
4 zpl W wynyk<sup>11)</sup> gwš W ŠTH W gyw<sup>12)</sup> k Y SLYTWNt BYN <ZLWNt<sup>13)</sup>  
5 Y<TWNt ɔPm pwrst<sup>14)</sup> ɔYK ZNH tn<sup>15)</sup> MH wn<sup>16)</sup> s krt MNW  
6 lwb<sup>17)</sup> n ɔwgn gl<sup>18)</sup> n pɔtpl<sup>19)</sup> s YBLWNyt YMLLWNyt<sup>20)</sup> slwš<sup>21)</sup> hlwb<sup>22)</sup> n  
7 W ɔtwr yzdt<sup>23)</sup> ɔYK ZNH lwb<sup>24)</sup> n Y <LHŠ<sup>25)</sup> n dlwnd<sup>26)</sup> n NYŠH<sup>27)</sup> n  
MNWŠ<sup>28)</sup> n  
8 PWN gytyk šwd dɔst<sup>29)</sup> LWTH ɔHRN GBR ɔ HLMWNt<sup>30)</sup>  
9 SLYTWNt<sup>31)</sup> YHBWNt HWHd W gɔs<sup>32)</sup> wstlg Y šwd tp<sup>33)</sup> h  
10 krt<sup>34)</sup> šwd ɔclt ɔPm HZYTWNt<sup>35)</sup> lwb<sup>36)</sup> n Y NYŠH<sup>37)</sup> n MNW=  
11 š<sup>38)</sup> n nkwns<sup>39)</sup> l LMYTWNt YK<YMWN>nd W zwzk hwm<sup>40)</sup> n ɔk<sup>41)</sup>  
ɔsyn<sup>42)</sup>  
12 LWTH hɔl hcš lst<sup>43)</sup> YK<YMWN>t PWN tn<sup>44)</sup> BYN YBLWNt  
13 LɔWHL ɔhht YK<YMWN>t ɔPŠ ɔngwst zh<sup>45)</sup> k<sup>46)</sup> šws  
14 Y ŠDY<sup>47)</sup> ɔn W dlwc<sup>48)</sup> n ɔgn'dkyh<sup>49)</sup> lymn'yh<sup>50)</sup> PWN zpl W wynyk  
15 BYN hm<sup>51)</sup> ɔ <ZLWNt ɔPm pwrst<sup>52)</sup> ɔYK ZNH<sup>53)</sup> tn<sup>54)</sup> MH wn<sup>55)</sup> s  
16 krt MNW lwb<sup>56)</sup> n ɔHWHd<sup>57)</sup> MNW ɔwgn<sup>58)</sup> gl<sup>59)</sup> n ɔpɔtpl<sup>60)</sup> s  
YBLWNd  
17 YMLLWNyt<sup>61)</sup> slwš<sup>62)</sup> hlwb<sup>63)</sup> W ɔtwr yzdt<sup>64)</sup> ɔYK ZNH lwb<sup>65)</sup> n Y  
<LH=  
18 š<sup>66)</sup> n dlwnd<sup>67)</sup> n NYŠH<sup>68)</sup> n MNWŠ<sup>69)</sup> n PWN gytyk<sup>70)</sup> mtr<sup>71)</sup> dlwcyh<sup>72)</sup>  
19 Y BYN šwd krt W MN šwd LɔWHL YK<YMWN>t W hklc  
hwšnwt  
20 Lɔ YHWWNt W SLYTWNt Lɔ YHBWNt HWHd ɔPm dyt<sup>73)</sup>

1) H: HZYTWNt 2) H: omit 3) 4) 5) H: add W 6) <W> 7) H: pwrst 8) H: lwb<sup>2)</sup> n  
ZK Y MNW ɔPŠ<sup>7)</sup> n 9) H: YMRRWNyt 10) H: omit 11) H: add 12) 13) H: add W 14)  
H: add 15) <W> H: add Y 16) H: tp<sup>33)</sup> h dɔst W tn<sup>15)</sup> Y 17) H: omit 18) H: add Y 19)  
H: ɔsyn 20) \*twst 21) H6 P. 60. 22) <W> H: add Y 23) H: add W 24) H: lymn'yh 25)  
H: <LHŠ<sup>25)</sup> n H: omit to krt 26) H: omit 27) H: ɔwgn 28) H: omit 29) YMRRWNyt 30) H:  
add 31) H: gytyk 32) [Y] 33) H: HZYTWNt

\*Text P. 43

- 1 u-m did ruwān i zanān kē-šan mēx i dārēn andar har dō  
2 čašm zad ēštād pad pāy-e nigūn āgust u-šan was wak  
3 ud gazdum ud mār ud mōr ud magas ud kirm ud abārīg xrafstarān  
pad  
4 zafar ud wēnīg ud gōš ud kūn ud gyāg i gād andar šud <ud>  
5 āmad u-m pursid kū ēn ruwānān ān i kē u-šan čē wināh kard kē  
6 rūwān ōwōn garān pādīfrāh barēd gōwēd Srōš-ahlaw  
7 ud Ādur-yazad kū ēn ruwān i awēšan druwandān zanān kē-šan  
8 pad gētīg šōy dāšt ud abāg any mard xuft ud  
9 gād dād hēnd ud gāh <ud> wistarag i šōy tabāh  
10 dāšt ud tan i šōy āzard u-m did ruwān i zanān kē-  
11 šān nigūnsār abgand ēštād ud zūzag homānāg i āhanēn  
12 abāg xār az-iš \*rust ēštād pad tan andar burd  
13 abāz āhixt ēštād u-š angust zahā šusar  
14 i dēwān ud družān <ud> gandagīh ud rēmanīh pad zafar ud wēnīg  
15 andar hamē šud u-m pursid kū awēšan čē wināh  
16 kard kē ruwānān ōwōn garān pādīfrāh barēnd  
17 gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān i awē=  
18 šān druwandān zanān kē-šan pad gētīg mihr-drōzīh  
19 andar šōy kard ud az šōy abāz ēštād ud hagrīz hušnūd  
20 nē būd ud gād nē dād hēnd u-m did

AWN. (Haug-West) LXIX. 1 - LXXI. 1

Text P. 44

K20 fol. 23r

H6 P. 60 line 8

- 1 lwb<sup>2</sup>n Y GBR<sup>2</sup>-I MNW m<sup>2</sup>l<sup>2</sup>n mycwk gcyt<sup>1</sup> hm<sup>2</sup>k<sup>2</sup> ywt<sup>3</sup> PWN  
KR<sup>2</sup>  
2 II cšm m<sup>2</sup>l W klm hm<sup>2</sup>k<sup>4</sup> lyt W myh-I<sup>3</sup> synyn MDM zwb<sup>2</sup>n  
3 lwst YK<sup>2</sup>YMWN<sup>2</sup>t Pm pwrst<sup>2</sup> YK ZNH tn' MH wn<sup>2</sup>s  
4 krt MNW lwb<sup>2</sup>n Y<sup>6</sup> wgw n gl<sup>2</sup>n p<sup>2</sup>tp<sup>2</sup>l<sup>2</sup>s YBLWNyt YMRWNyt<sup>8</sup>  
5 slwš<sup>2</sup>hlwb W P<sup>2</sup>twr yzdt' YK ZNH lwb<sup>2</sup>n Y CLH dlwnd GBR<sup>2</sup>  
6 MNš<sup>8</sup> kwnmlc KBD krt W P<sup>2</sup>lwn wln k<sup>2</sup>mkyh I<sup>2</sup>d NYŠH  
7 Y YŠ<sup>2</sup>n SLYTWNt W<sup>9</sup> clp zw<sup>2</sup>nyh Y NPŠH NYŠH<sup>2</sup>n  
8 Y YŠ<sup>2</sup>n<sup>10</sup> plypt W wyd<sup>2</sup>p<sup>2</sup>nynt W MN šwd ywdt<sup>2</sup>k krt  
9 Pm dyt<sup>11</sup> lwb<sup>2</sup>n<sup>12</sup> NYŠH<sup>2</sup>n MNWš<sup>2</sup>n dšt<sup>2</sup>n Y NPŠH hm<sup>2</sup>k<sup>13</sup>  
hwlt<sup>14</sup>  
10 Pm pwrst<sup>15</sup> YK ZNH tn' MH wn<sup>2</sup>s krt MNW lwb<sup>2</sup>n Y<sup>16</sup>  
11 wgw n gl<sup>2</sup>n p<sup>2</sup>tp<sup>2</sup>l<sup>2</sup>s YBLWNyt YMLLWNyt<sup>17</sup> slwš<sup>2</sup>hlwb<sup>18</sup>  
12 W P<sup>2</sup>twr yzdt<sup>19</sup> YK ZNH lwb<sup>2</sup>n Y CLH dlwnd<sup>20</sup> MNWš<sup>2</sup>n dšt<sup>2</sup>n  
13 L<sup>2</sup> p<sup>2</sup>hlyht W MY<sup>2</sup> W P<sup>2</sup>thš W spndrmt zmyk<sup>21</sup> W hwrdt  
14 W P<sup>2</sup>mwrtdt P<sup>2</sup>clt<sup>22</sup> MDM P<sup>2</sup>sm<sup>2</sup>n W hwlyt W m<sup>2</sup>h nkylyt  
15 W stwl<sup>23</sup> gwspnd PWN dšt<sup>2</sup>n P<sup>2</sup>clt<sup>24</sup> ZKL P<sup>2</sup>hlwb<sup>2</sup>  
16 lymn<sup>25</sup> dšt<sup>2</sup> Pm HZYTWNt lwb<sup>2</sup>n Y NYŠH<sup>2</sup>n MNWš<sup>2</sup>n  
17 X P<sup>2</sup>ngwst hwn<sup>26</sup> W lym hm<sup>2</sup>y Y<sup>2</sup>TWNt W mycyt' W hwlt W PWN  
KR<sup>2</sup>  
18 II cšm klm hm<sup>2</sup>k<sup>27</sup> Y<sup>2</sup>TWNt Pm pwrst<sup>28</sup> YK ZNH  
19 lwb<sup>2</sup>n<sup>2</sup>n MNW MNš<sup>2</sup>n<sup>29</sup> MH wn<sup>2</sup>s krt MNW wgw n lwb<sup>2</sup>n<sup>30</sup>  
gl<sup>2</sup>n p<sup>2</sup>t=  
20 pl<sup>2</sup>s YBLWNyt YMLLWNyt<sup>31</sup> slwš<sup>2</sup>hlwb W P<sup>2</sup>twr yzdt' YK

1) H: add W 2) H: hm<sup>2</sup>y 3) H: add W 4) H: hm<sup>2</sup>y 5) H: add Y 6) H: omit Y 7) H: YMRWNyt 8) H: MNWš 9) <PWN> 10) H: YŠ<sup>2</sup>n H6 P. 61. 11) H: HZYTWNt 12) H: add Y 13) H: hm<sup>2</sup>y 14) H: <STH> 15) H: pwrst 16) H: omit Y 17) H: YMRWNyt 18) H: omit 19) H: add 20) H: <LH><sup>2</sup>n NYŠH<sup>2</sup>n 21) H: zmyk 22) H: add W 23) <W> 24) H: add W 25) H: add 26) H: omit 27) H: hm<sup>2</sup>y 28) H: pwrst 29) H: PŠ<sup>2</sup>n 30) H: omit 31) H: YMRWNyt

Text P. 44

- 1 ruwān i mard-ē kē mārān mēzūg gazīd ud hamē jūd ud pad har  
2 dō čašm mār ud kirm hamē rīd ud mēx i āhanēn abar zuwān  
3 rust ēstād u-m pursīd kū ēn tan čē wināh  
4 kard kē ruwān ōwōn garān pādīfrāh barēd gōwēd  
5 Srōš-ahlaw ud Ādur-yazad kū ēn ruwān i ōy druwand mard  
6 kē-š kūn-marz was kard ud abārōn waran-kāmagīh rāy zan  
7 i kasān gād ud pad čarb-zuwānīh i xwēš zanān  
8 i kasān frēft ud wiyābānēnīd ud az šōy judāg kard  
9 u-m dīd ruwān i zanān kē-šān daštān i xwēš hamē xward  
10 u-m pursīd kū ēn tan čē wināh kard kē ruwān  
11 ōwōn garān pādīfrāh barēd gōwēd Srōš-ahlaw  
12 ud Ādur-yazad kū ēn ruwān i awēšān zanān kē-šān daštān  
13 nē pahrēxt ud āb ud ātaxš ud Spandarmad zamīg ud Hordād  
14 ud Amurdād āzard ud abar āsmān ud xwaršēd ud māh nigerīd  
15 ud stōr ud gōspand pad daštān āzard ud nar ahlaw  
16 rēman dāšt u-m dīd ruwān i zanān kē-šān  
17 dah angust xōn ud rēm hamē āmad ud mēzīd ud xward ud pad har  
18 dō čašm kirm hamē āmad u-m pursīd kū ēn  
19 ruwānān kē u-šān čē wināh kard kē ōwōn garān pādī=  
20 frāh barēd gōwēd Srōš-ahlaw ud Ādur-yazad kū



Text P. 45

H20 fol. 23v

H6 P. 61 line 16

1 ZNH<sup>1)</sup> lwb<sup>2)</sup>n<sup>3)</sup> MH wn<sup>4)</sup>s krt wgn gl<sup>5)</sup>n p<sup>6)</sup>tpl<sup>7)</sup>s YBLWNyt  
 2 YMLLWNyt slwš<sup>8)</sup>hlwb W p<sup>9)</sup>twr yzdt<sup>10)</sup> YK ZNH lwb<sup>11)</sup>n Y<sup>12)</sup>CLHš<sup>13)</sup>n  
 3 dlwnd<sup>14)</sup>n NYŠH<sup>15)</sup>n MNWš<sup>16)</sup>n lng nyh<sup>17)</sup>t W mwd Y<sup>18)</sup>YŠ<sup>19)</sup>n  
 4 PWN pyl<sup>20)</sup>dšn d<sup>21)</sup>št p<sup>22)</sup>š<sup>23)</sup>n cšm Y yzd<sup>24)</sup>n' mltwm<sup>25)</sup>n  
 5 pSLWNt<sup>26)</sup> Pm HZYTWnt lwb<sup>27)</sup>n Y<sup>28)</sup>CLHš<sup>29)</sup>n MNWš<sup>30)</sup>n PWN<sup>31)</sup>  
 nkwns<sup>32)</sup>14)  
 6 PWN LGLH-I p<sup>33)</sup>kwst YK<sup>34)</sup>YMWNt<sup>35)</sup> HWHd MNš<sup>36)</sup>n<sup>37)</sup> k<sup>38)</sup>lt PWN  
 dyl  
 7 MHYYTWNt<sup>39)</sup> YK<sup>40)</sup>YMWNt<sup>41)</sup> Pm pwrst<sup>42)</sup> YK ZNH ZNH<sup>43)</sup>  
 lwb<sup>44)</sup>n=  
 8 n MNW HWHd YMLLWNyt<sup>45)</sup> slwš<sup>46)</sup>hlwb W p<sup>47)</sup>twr yzdt<sup>48)</sup> YK  
 ZNH  
 9 lwb<sup>49)</sup>n Y<sup>50)</sup>CLHš<sup>51)</sup>n dlwnd<sup>52)</sup>n MNWš<sup>53)</sup>n PWN gytyk stwl TWR<sup>54)</sup>  
 10 W KYN<sup>55)</sup>10) d<sup>56)</sup>tyh<sup>57)</sup> YKTLWNt<sup>58)</sup> NKSWNt<sup>59)</sup> Pm HZYTWnt  
 11 lwb<sup>60)</sup>n MNWš<sup>61)</sup>n hcdl Y p<sup>62)</sup>dy<sup>63)</sup>12) TWR<sup>64)</sup>n LMYTWNt  
 YK<sup>65)</sup>YMWNt<sup>66)</sup> HWHd  
 12 PWN slwb<sup>67)</sup> MHYYTWNt<sup>68)</sup>13) W p<sup>69)</sup>škwmb<sup>70)</sup> SDKWNt W p<sup>71)</sup>sthw<sup>72)</sup>n BR<sup>73)</sup>  
 13 škt W n<sup>74)</sup>13) YHWWnt HWHd Pm pwrst<sup>75)</sup> YK ZNH  
 14 mlt<sup>76)</sup>wm<sup>77)</sup>14) MNW HWHd YMLLWNyt<sup>78)</sup> slwš<sup>79)</sup>hlwb W p<sup>80)</sup>twr yzdt<sup>81)</sup>16)  
 15 YK ZNH lwb<sup>82)</sup>n Y<sup>83)</sup>CLHš<sup>84)</sup>n dlwnd<sup>85)</sup>n MNWš<sup>86)</sup>n PWN gytyk  
 16 stwl W TWR<sup>87)</sup>17) wlc<sup>88)</sup>k PWMH pSLWNt<sup>89)</sup> p<sup>90)</sup>š<sup>91)</sup>n PWN glmyh  
 17 MY<sup>92)</sup> L<sup>93)</sup> d<sup>94)</sup>18) W gwlskyh<sup>95)</sup>19) tyšnk PWN k<sup>96)</sup>l d<sup>97)</sup>št  
 18 Pm dyt<sup>98)</sup>20) lwb<sup>99)</sup>n Y NYŠH<sup>100)</sup>n MNWš<sup>101)</sup>n PWN NPŠH YDH W  
 NPŠH  
 19 dnd<sup>102)</sup>n pyst<sup>103)</sup>n Y NPŠH hm<sup>104)</sup>y PSKWNt W KLB<sup>105)</sup>n<sup>106)</sup> p<sup>107)</sup>škwmb<sup>108)</sup>21)  
 20 hm<sup>109)</sup>y ŠBKWNt<sup>110)</sup>22) hm<sup>111)</sup>y cŠTHNt<sup>112)</sup> KR<sup>113)</sup> p<sup>114)</sup>24) MDM lwd Y

1) Two lines repeated. H: omit to ZNH in the next line where the transcription starts. 2) H6 P. 62. 3) [PWN] 4) H: kwns<sup>1)</sup> 5) H: p<sup>2)</sup>š<sup>3)</sup>n 6) H: MHYTWNt 7) H: omit 8) H: YMRRW-  
 Nt 9) H: add ' 10) H: gwspnd 11) H: add W 12) <Y> 13) H: MHYTWNt 14) H:  
 mltwm<sup>15)</sup> 15) H: YMRRWNyt 16) H: add ' 17) H: add Y 18) H: YHBWNt 19) \*gwlsk H6  
 P. 61. H: add W 20) H: HZYTWnt 21) H: p<sup>22)</sup>škwmb-1 22) \*SDKWNt H: add W 23) H:  
 add W 24) H: KR<sup>25)</sup> 11 LGLH

\*Text P. 45

2  
 3 en ruwān i awēšān  
 4 druwandān zanān kē-šān rang nihād ud mōy i kasān  
 5 pad payrāyīšn dāšt u-šān čašm i yazadān mardomān  
 6 bast u-m did ruwān i awēšān kē-šān nigūnsār  
 7 pad pāy-e āgust ēštād hēnd u-šān kārđ pad dii  
 8 zad ēštād u-m pūrsid kū ēn ruwān=  
 9 ān kē hēnd gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn  
 10 ruwān i awēšān druwandān kē-šān pad gētīg stōr gāw  
 11 ud gōspand a-dādīhā ōzad ud kušt u-m did  
 12 ruwānān kē-šān azēr i pāy <I> gāwān abgand ēštād hēnd  
 13 pad srū zad ud aškomb darrid ud astuxwān be  
 14 škast ud nālān būd hēnd u-m pūrsid kū ēn  
 15 mardomān kē hēnd gōwēd Srōš-ahlaw ud Ādur-yazad  
 16 kū ēn ruwān i awēšān druwandān kē-šān pad gētīg  
 17 stōr ud gāw i warzāg dahān bast u-šān pad garmih  
 18 āb nē dād ud \*gursag ud tišnag pad kār dāšt  
 19 u-m did ruwān i zanān kē-šān pad xwēš dast ud xwēš  
 20 dandān pestān i xwēš hamē brid ud sagān aškomb  
 hamē \*darrid ud hamē xward ud har dō pāy abar rōy i

AWN. (Haug-West) LXXIII. 6 - LXXVI. 3

Text P. 46

K20 fol. 24r

H6 P. 63 line 5

- 1 glm YK<sup>c</sup>YMWN<sup>2</sup>t Pm pwsyt<sup>3</sup> YK ZNH tn<sup>4</sup>) MH wn<sup>5</sup>s krt  
 2 YMLLWNyt<sup>2</sup> slwš<sup>3</sup>hlwb<sup>3</sup>) W t<sup>2</sup>twr yzdt<sup>1</sup> YK ZNH lwb<sup>3</sup>n Y  
 3 clhš<sup>3</sup>n  
 4 dlwnd<sup>3</sup>n NYŠH<sup>3</sup>n MNWš<sup>3</sup>n PWN gytyk PWN dšt<sup>3</sup>n hwlšn s<sup>3</sup>ht  
 5 W L<sup>c</sup>YN<sup>4</sup>) GBR<sup>5</sup>) hhlwb<sup>1</sup> YBLWNt W hwltn<sup>1</sup> plmwt Pš<sup>3</sup>n  
 6 y<sup>3</sup>twkyh  
 7 hm<sup>3</sup>y pwsyt<sup>3</sup> Pš<sup>3</sup>n spndrmt zmyk<sup>6</sup>) W GBR<sup>7</sup>) hhlwb<sup>1</sup> d<sup>3</sup>lt  
 8 DYNm HZYTWNt lwb<sup>3</sup>n<sup>8</sup>) MNWš<sup>3</sup>n pwšt W YDH W LGLH lyš<sup>9</sup>)  
 9 W kwn<sup>10</sup>) BYN lwd ptht<sup>11</sup>) YK<sup>c</sup>YMWN<sup>2</sup>t W sng<sup>12</sup>) gl<sup>3</sup>n PWN  
 10 pwšt  
 11 hm<sup>3</sup>y w<sup>3</sup>lyt Pm pwrst<sup>13</sup>) YK ZNH tn<sup>3</sup>n<sup>3</sup>n<sup>14</sup>) MH  
 12 wn<sup>5</sup>s krt YMLLWNyt<sup>15</sup>) slwš<sup>3</sup>hlwb<sup>16</sup>) W t<sup>2</sup>twr yzdt<sup>17</sup>) YK  
 13 ZNH lwb<sup>3</sup>n Y clhš<sup>3</sup>n<sup>18</sup>) dlwnd<sup>3</sup>n<sup>19</sup>) MNWš<sup>3</sup>n PWN gytyk stwl  
 14 YHWWNt W k<sup>20</sup>) sht plmwt W b<sup>3</sup>l d<sup>3</sup>tyh<sup>3</sup> gl<sup>3</sup>n krt  
 15 W hwlšn<sup>21</sup>) sglyh<sup>22</sup>) PWN nz<sup>3</sup>lyh<sup>23</sup>) W<sup>24</sup>) lyš cl<sup>3</sup>WLNt W<sup>25</sup>) k<sup>3</sup>l  
 16 L<sup>3</sup>WHL  
 17 L<sup>3</sup> d<sup>3</sup>št W dlm<sup>3</sup>n L<sup>3</sup> YBLWNt K<sup>c</sup>N wgw<sup>3</sup>n gl<sup>3</sup>n p<sup>3</sup>tpl<sup>3</sup>s  
 18 p<sup>3</sup>yt YBLWNtn<sup>26</sup>) DYNm dyt<sup>27</sup>) lwb<sup>3</sup>n Y NYŠH<sup>3</sup>-I MNW PWN  
 19 PWN<sup>28</sup>) pyst<sup>3</sup>n kwp<sup>29</sup>) synyn hm<sup>3</sup>k<sup>30</sup>) HPLWNt W kwt<sup>3</sup>-I MN ZK  
 20 swk Y kwp  
 21 BKYWNst<sup>31</sup>) w<sup>3</sup>ng hm<sup>3</sup>k<sup>32</sup>) Y<sup>3</sup>TWNt<sup>33</sup>) kwt<sup>3</sup> cl<sup>3</sup> M<sup>34</sup>) W M<sup>35</sup>tl  
 22 cl<sup>3</sup> kwt<sup>3</sup>  
 23 L<sup>3</sup> YHMTWNYt<sup>35</sup>) Pm pwrst<sup>36</sup>) YK ZNH tn<sup>1</sup> MH wn<sup>5</sup>s krt  
 24 MNW lwb<sup>3</sup>n wgw<sup>3</sup>n gl<sup>3</sup>n p<sup>3</sup>tpl<sup>3</sup>s YBLWNt YMLLWNyt<sup>37</sup>) slwš  
 25 hhlwb<sup>38</sup>) W t<sup>2</sup>twr yzdt<sup>1</sup> YK<sup>39</sup>) lwb<sup>3</sup>n Y cl<sup>3</sup>h dlwnd NYŠH MNW=  
 26 š PWN gytyk L<sup>40</sup>) šwd<sup>41</sup>) NPŠH BR<sup>3</sup> MN d<sup>3</sup>HR<sup>42</sup>) YŠ<sup>3</sup> pwstn<sup>1</sup>

1) H: omit tn<sup>1</sup> add ZK Y MNW lwb<sup>3</sup>n<sup>3</sup>n<sup>3</sup> Pš<sup>3</sup>n 2) H: YMRRWNYt 3) H: omit 4) H: add Y 5) H: add Y 6) H: zmyk 7) H: add Y 8) H: lwb<sup>3</sup>n<sup>3</sup>n<sup>3</sup> 9) H: add d<sup>3</sup>št 10) \*nkwn 11) \*p<sup>3</sup>yt H: p<sup>3</sup>yt 12) H: add Y 13) H: pwsyt 14) \*tn<sup>3</sup>n<sup>3</sup> H: omit ZNH tn<sup>3</sup>n<sup>3</sup>n<sup>3</sup> add clhš<sup>3</sup>n MNW H<sup>3</sup>WHD Pš<sup>3</sup>n 15) H: YMRRWNYt 16) H: omit 17) H: add 18) H: add 19) H6 P. 64. 20) H: add Y 21) H: omit 22) H: add L<sup>3</sup> YHWNt <W> 23) H: add YBLWNt 24) <MT> 25) H: MN 26) H: YBLWNt 27) H: HZYTWNt 28) H: omit 29) H: add Y 30) H: hm<sup>3</sup>y 31) H: add W 32) H: hm<sup>3</sup>y 33) H: add W 34) H: M 35) H: YHMYTWNYt 36) H: pwsyt 37) H: YMRRWNYt 38) H: slwš Y hhlwb 39) H: add ZNH 40) H: add MN 41) H: add Y 42) \*HRN

\*Text P. 46

- 1 garm ēštād u-m pūrsid kū ēn ān ī kē ruwānān u-šān čē wināh kard  
 2 gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī awēšān  
 3 druwandān zanān kē-šān pad gētīg pad daštān xwarišn sāxt  
 4 ud pēš ī mard ī ahlaw burd ud xwardan framūd u-šān jādugih  
 5 hamē pūrsid u-šān Spandarmad zamīg ud mard ī ahlaw āzard  
 6 ēg-im dīd ruwānān kē-šān pušt ud dast ud pāy rēš dāšt  
 7 ud \*nigūn andar rōy \*awēxt ēštād ud sang ī garān pad pušt  
 8 hamē wārid u-m pūrsid kū awēšān kē hēnd u-šān čē  
 9 wināh kard gōwēd Srōš-ahlaw ud Ādur-yazad kū  
 10 ēn ruwān ī awēšān druwandān kē-šān pad gētīg stōr  
 11 būd ud kār ī saxt framūd ud bār a-dādihā garān kard ud  
 12 xwarišn sērih nē dād <ud> pad nizārih burd ud <ka> rēš šud az  
 13 kār abāz  
 14 nē dāšt ud darmān nē burd nūn ōwōn garān pādīfrāh  
 15 abāyēd burdan ēg-im dīd ruwān ī zān-ē kē pad  
 16 pestān kōf ī āhanēn hamē kand ud kōdak-ē az ān sōg ī kōf  
 17 griyist ud wāng hamē āmad ud kōdak ō mād ud mādar ō kōdak  
 18 nē rasēd u-m pūrsid kū ēn tan čē wināh kard  
 19 kē ruwān ōwōn garān pādīfrāh bared gōwēd Srōš-  
 20 ahlaw ud Ādur-yazad kū ēn ruwān ī ōy druwand zan kē-  
 21 š pad gētīg nē az šōy ī xwēš be az \*any kas ābustān

Text P. 47

K20 fol. 24v

H6 P. 64 line 15

- 1 YHWWNt 2) Pš gwpt 3) YK 4) pwsn' L<sup>1)</sup> HWHm 5) Pš kwtk
- 2 tp<sup>2)</sup>h krt 3) DYNm HZYTWNt lwb<sup>3)</sup>n Y GBR<sup>4)</sup>-l MNWš
- 3 KR<sup>5)</sup> II<sup>6)</sup> cšm HPLWNt W 7) wzw<sup>8)</sup>n PSKWnt W<sup>9)</sup> PWN LGLH-1<sup>10)</sup>
- BYN dwšhw
- 4 3) pyht YK<sup>4)</sup> CYMWN<sup>5)</sup> 6) Pš PWN š<sup>7)</sup>nk<sup>8)</sup> II slwb<sup>9)</sup> tn' hm<sup>10)</sup> 3) indy<sup>11)</sup>
- 5 3) Pš myh-1<sup>12)</sup> 3) synyn BYN sl MHYTWNt 3) Pm pwsyt
- 6 3) YK ZNH tn<sup>13)</sup> MH wn<sup>14)</sup>s krt YMRWNyt<sup>15)</sup> slwš<sup>16)</sup>hlwb W
- 7 3) twr yzdt<sup>17)</sup> 3) YK ZNH lwb<sup>18)</sup>n 3) LH Y<sup>19)</sup> 2) dlwnd GBR<sup>20)</sup> MNWš PWN
- gytyk
- 8 d<sup>21)</sup>twblyh<sup>22)</sup> dlwycn<sup>23)</sup>n YHWWNt 3) Pš p<sup>24)</sup>lk YNSBWNt W d<sup>25)</sup>tst<sup>26)</sup>n<sup>27)</sup>
- 9 KDB<sup>28)</sup> krt 3) DYNm HZYTWNt lwb<sup>29)</sup>n<sup>30)</sup> 3) ycn<sup>31)</sup>d MNWš<sup>32)</sup>n nkwn =
- 10 s<sup>33)</sup>l BYN dwšhw 3) pyht YK<sup>34)</sup> CYMWN<sup>35)</sup> 3) W hwn<sup>36)</sup> lym W mzg Y<sup>37)</sup>
- 3) NSWT<sup>38)</sup> 3) n<sup>39)</sup>
- 11 PWN PWMH BYN 3) BYDWNd W PWN wynkš<sup>40)</sup> 3) HYTYWNd<sup>41)</sup> 2) W
- hm<sup>42)</sup> 3) k<sup>43)</sup> 2) w<sup>44)</sup>ng
- 12 3) BYDWNd 3) YK ptm<sup>45)</sup> 3) nk<sup>46)</sup> 1) st YHSNNm<sup>47)</sup> 2) 3) Pm pwrst<sup>48)</sup>
- 13 3) YK ZNH tn<sup>49)</sup> 3) n MNW MNš<sup>50)</sup> 3) n<sup>51)</sup> MH wn<sup>52)</sup>s krt YMRWN =
- 14 yt<sup>53)</sup> slwš<sup>54)</sup>hlwb 3) twr yzdt<sup>55)</sup> 3) YK ZNH lwb<sup>56)</sup>n Y 3) LHš<sup>57)</sup> 3) n dlwnd<sup>58)</sup>n
- 15 MNWš<sup>59)</sup>n PWN gytyk sng W kpyc W 3) p<sup>60)</sup>ryk<sup>61)</sup> 2) ptm<sup>62)</sup> 3) nk Y<sup>63)</sup> 2) kš<sup>64)</sup>
- 16 k<sup>65)</sup>stk d<sup>66)</sup>št W 3) L 3) NSWT<sup>67)</sup> 3) n MND<sup>68)</sup> 3) M MZBNWt 3) DYNm
- 17 dyt<sup>69)</sup> 3) lwb<sup>70)</sup>n Y NYŠH-1 MNW 3) wzw<sup>71)</sup>n blyt W cšm knd<sup>72)</sup> 3) m<sup>73)</sup> 3) l W
- gzdm
- 18 W klm W 3) p<sup>74)</sup>ryk hlpst<sup>75)</sup> 3) n<sup>76)</sup> 3) mzg<sup>77)</sup> 3) sl hm<sup>78)</sup> 3) k<sup>79)</sup> 3) 3) ŠTHNt W y<sup>80)</sup>wl
- 19 y<sup>81)</sup>wl tn' Y NPŠH PWN dnd<sup>82)</sup> 3) n 3) HDWNt<sup>83)</sup> 3) BSLY<sup>84)</sup> 3) hm<sup>85)</sup> 3) k<sup>86)</sup> 3) ywt
- 20 3) Pm pwsyt 3) YK ZNH tn' MH wn<sup>87)</sup>s krt YMLLWNyt<sup>88)</sup>

1) H: add YHWWNt 2) H6 P. 65. 3) H: omit W 4) H: 3) 5) <Y> 6) H: add Y lwdyn 7) H: add W 8) H: add Y 9) H: omit tn' add MNW GBR<sup>4)</sup> 3) Pš ... 10) H: YMRWNyt 11) H: add ' 12) H: Y 3) L 13) H: add Y 14) H: add Y 15) H: add Y 16) H: add W 17) H: omit Y 18) H: mltwm<sup>3)</sup> 19) \*wynyk 20) \*YHYTYWNd 21) H: hm<sup>2)</sup> 22) H: YHSNNym 23) H: pwsyt 24) H: 3) Pš<sup>3)</sup> 25) H: YMRWNyt 26) H: slwš Y 3) hlwb W 3) twr yzdt<sup>27)</sup> 27) H6 P. 66. 28) [Y] 29) <W> 30) H: HZYTWNt 31) H: add W 32) H: hlpst<sup>3)</sup> 33) H: add Y 34) H: hm<sup>2)</sup> 35) H: add W 36) H: hm<sup>2)</sup> 37) H: YMRWNyt

Text P. 47

- 1 būd u-š guft kû ābustan nē būd ham u-š kodak
- 2 tabāh kard ēg-im dīd ruwān ī mard-ē kē-š
- 3 har do čašm kand ud uzwān brīd ud pad pāy-ē andar dušox
- 4 āwēxt ēštād u-š pad šānag <I> dō srū ī rōyēn tan hamē randīd
- 5 u-š mēx ī āhanēn andar sar zad u-m pūrsīd
- 6 kû ēn kē mard u-š čē wināh kard gōwēd Srōš-ahlaw ud
- 7 Ādur-yazad kû ēn ruwān ī ōy druwand mard kē-š pad gētīg
- 8 dādwarīh drōzanān būd u-š pārag stad ud dādestān ī
- 9 drōw kard ēg-im dīd ruwān ē-čand kē-šān nigūn =
- 10 sār andar dušox āwēxt ēštād ud xōn ud rēm ud mazg ī mardōmān
- 11 pad dahān andar kunēnd ud pad \*wēnīg \*āwarēnd ud hamē wāng
- 12 kunēnd kû paymānag rāst dārem u-m pūrsīd
- 13 kû ēn tanān kē u-šān čē wināh kard gōw =
- 14 ēd Srōš-ahlaw ud Ādur-yazad kû ēn ruwān ī awēšān druwandān
- 15 kē-šān pad gētīg sang ud kabīz ud abāriḡ paymānag keh <ud>
- 16 kāstāg dāšt ud ō mardōmān tis frōxt ēg-im
- 17 dīd ruwān ī zan-ē kē uzwān brīd ud čašm kand ud mār ud gazdum
- 18 ud kirm ud abāriḡ xrafstarān mazg ī sar hamē xward ud jār
- 19 jār tan ī xwēš pad dandān grīft ud gōšt hamē jūd
- 20 u-m pūrsīd kû ēn tan čē wināh kard gōwēd

AW. (Haug-Wesi) LXXVIII. 7 - LXXXI. 5

Text P. 48

K20 fol. 25r

H6 P. 66 line 7

- 1 slwš >hlwb<sup>1)</sup> W >twr yzdt >YK ZNH lwb<sup>2)</sup> n Y<sup>3)</sup> dlwnd NYŠH  
 MNW=  
 2 š PWN gytyk<sup>4)</sup> zywndkyh lwspek YHWWNt >Pš KBD y>twkyh  
 3 krt<sup>4)</sup> KBD beklyh hcš lpt >DYNm HZYTWNt  
 4 lwb<sup>2)</sup> n Y NYŠH-I cnd MNW zwb<sup>2)</sup> n cnd<sup>5)</sup> >Pm pwrst<sup>6)</sup> >YK  
 5 ZNH NYŠH MH wn<sup>2)</sup> s krt YMLLWNyt<sup>7)</sup> slwš>hlwb W >twr<sup>8)</sup>  
 6 >YK ZNH lwb<sup>2)</sup> n <LH Y<sup>9)</sup> dlwnd NYŠH MNWš PWN gytyk  
 7 zwb<sup>2)</sup> n tyc YHWWNt >Pš šwd W<sup>10)</sup> srd<sup>11)</sup> Y NPŠH KBD  
 8 >clt<sup>11)</sup> PWN zwb<sup>2)</sup> n >DYNm HZYTWNt<sup>12)</sup> lwb<sup>2)</sup> n Y NYŠH-I MNW  
 9 ns>y Y NPŠH hm>y <ŠTHNt<sup>13)</sup> >Pm pwrst<sup>14)</sup> >YK  
 10 ZNH<sup>14)</sup> MH wn<sup>2)</sup> s krt YMLLWNyt<sup>15)</sup> slwb W >twr yzdt<sup>16)</sup> >YK  
 ZNH lwb<sup>2)</sup> n  
 11 Y <LH dlwnd NYŠH MNWš PWN gytyk nyh<sup>2)</sup> n MN šwd BSLY>  
 12 Y KBD <ŠTHNt >Pš<sup>17)</sup> >HRN >YŠ YHBBWNt<sup>18)</sup> >DYNm  
 13 dyt<sup>19)</sup> lwb<sup>2)</sup> n<sup>20)</sup> NYŠH-I MNW pst<sup>21)</sup> n hm<sup>21)</sup> dnd W >mkwmb<sup>22)</sup>  
 SDKWNt  
 14 YK<YMWN>t W lwtky>n<sup>23)</sup> <L sk>n<sup>24)</sup> YHBBWNt >Pm pwrst<sup>14)</sup>  
 15 >YK ZNH NYŠH MH wn<sup>2)</sup> s krt YMLLWNyt<sup>25)</sup> slwš<sup>26)</sup>  
 16 >hlwb W >twr yzdt >YK ZNH lwb<sup>2)</sup> n<sup>27)</sup> <LH dlwnd NYŠH MNWš  
 17 PWN gytyk z>hl W MY> lwbš Y<sup>28)</sup> >pswn krt d>št  
 18 >Pš <L<sup>29)</sup> >NŠWT>n YHBBWNt >DYNm HZYTWNt lwb<sup>2)</sup> n Y  
 19 NYŠH-I MNW pwt<sup>30)</sup> >synyn<sup>31)</sup> PWN tn' L>L> <BYDWNd W  
 PWMH  
 20 L>WHL YHYTYWNd<sup>32)</sup> W L>WHL <L tnwl Y glm HNHTWNd

1) H: slwš Y >hlwb' 2) H: add <LH 3) H: omit 4) H: add W 5) \*dnd 6) H: pwrst 7) H: YMRRWNYt 8) H: add yzdt 9) H: Y <LH 10) H: Y 11) H: omit 12) H6 P. 67. 13) H: <ŠTHNt 14) H: add NYŠH 15) H: YMRRWNYt 16) H: slwš>hlwb W >twr yzdt 17) <L> 18) K26. fol. 49r. 19) H,K: HZYTWNt 20) H,K: add Y 21) H: pwt>n omit hm K: pst hm 22) H,K: >skwmb' 23) K: lwtky>n 24) H,K: KLB>n 25) H: YMRRWNYt K: YMRRWNYt 26) H: add Y 27) H,K: add Y 28) [Y] H,K: MŠY> lwn' (in both texts written over MŠY>) 29) < <ŠTHNt Y > H,K: add <ŠTHNt 30) H,K: add Y 31) H,K: omit 32) H,K: YHYTYWNd

\*Text P. 48

- 1 Srōš-ahlaw ud Ādur-yazad kū ēn ruwān i ōy druwand zan kē-  
 2 š pad zindagīh rōspīg būd u-š was jādugīh  
 3 kard ud was bazakkarīh az-iš raft ēg-im did  
 4 ruwān i zan-ē čand kē zuwān \*dazīd u-m pursīd kū  
 5 ēn zan čē wināh kard gōwēd Srōš-ahlaw ud Ādur-yazad  
 6 kū ēn ruwān i ōy druwand zan kē-š pad gētīg  
 7 zuwān tēz būd u-š šōy ud sālār i xwēš was  
 8 āzard pad zuwān ēg-im did ruwān i zan-ē kē  
 9 nasā i xwēš hamē xward u-m pursīd kū  
 10 ēn zan čē wināh kard gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān  
 11 i ōy druwand zan kē-š pad gētīg nihān az šōy gōšt  
 12 i was xward u-š <ō> any kas dād ēg-im  
 13 did ruwān i zan-ē kē pestān dazēnd ud āškomb darriid  
 14 ēštād ud rōdigān ō sagān dād u-m pursīd  
 15 kū ēn zan čē wināh kard gōwēd Srōš-i  
 16 ahlaw ud Ādur-yazad kū ēn ruwān i ōy druwand zan kē-š  
 17 pad gētīg zahr ud rōwn afsōn-kard dāšt  
 18 u-š ō <xward i> mardōmān dād ēg-im did ruwān i  
 19 zan-ē kē pōst i āhanēn pad tan ul' kunēnd ud dahān  
 20 abāz āwarēnd ud abāz ō tanūr i garm nihēnd

47/4. (Haug-West) LXXXI. 5 - LXXXV. 3

Text P. 49

K20 fol. 25v

H6 P. 67 line 16 K26 fol. 49r line 12

- 1 ɔPm pwrst ɔYK ZNH NYŠH MH wn<sup>2</sup>) krt YMLLWNyt<sup>2</sup>  
 2 slwš<sup>2</sup>hlwb W ɔtwr<sup>3</sup>) yzdt<sup>4</sup>) ɔYK ZNH lwb<sup>2</sup>n Y ɔLH dlwnd<sup>5</sup>) NYŠH  
 3 MNWš PWN zywndk<sup>2</sup>n ɔLH hwhym plc<sup>2</sup>nk GBR<sup>2</sup>) NYŠH  
 YHWWNt  
 4 ɔPš mtr<sup>6</sup>) šwd dlwb<sup>2</sup> LWITH ɔLH Y bckl W dwšhym  
 5 GBR<sup>2</sup>) HLMWNt ɔDYNm HZYTWNt lwb<sup>2</sup>n Y<sup>7</sup>) NYŠH-I<sup>8</sup>) mɔI-I  
 Y<sup>9</sup>)  
 6 szdn<sup>9</sup>) PWN tn<sup>1</sup> LɔLɔ ɔZLWNt W PWN PWMH BR<sup>2</sup>) YɔTWNt  
 ɔPm  
 7 pwrst<sup>10</sup>) ɔYK ZNH tn<sup>1</sup> MH wn<sup>2</sup>s krt ɔYK lwb<sup>2</sup>n<sup>11</sup>) ɔwgn  
 8 gl<sup>2</sup>n pɔtpl<sup>2</sup>s<sup>12</sup>) YBLWNyt<sup>13</sup>) slwš<sup>2</sup>hlwb<sup>14</sup>) W ɔtwr  
 9 yzdt<sup>1</sup> ɔYK<sup>15</sup>) ZNH lwb<sup>2</sup>n ɔLH Y<sup>16</sup>) dlwnd NYŠH MNWš PWN  
 10 gtyk bck<sup>1</sup> krt W<sup>17</sup>) hw<sup>2</sup>stk W kɔmky<sup>18</sup>) Iɔd kwtk Y NPŠH  
 11 šyl Lɔ dɔt<sup>19</sup>) W KɔN hm<sup>2</sup>y wɔng ɔBYDWNyt ɔYK LTMH ɔD  
 12 ZNH kwp HPLWNm W ZK kwtk NPŠH<sup>20</sup>) šyl<sup>21</sup>) YHBNWm<sup>22</sup>) KɔN  
 ɔD  
 13 plškr<sup>23</sup>) ZK kwtk<sup>24</sup>) Lɔ YHMTWNyt ɔDYNm HZYTWNt  
 14 lwb<sup>2</sup>n Y GBR<sup>2</sup>-I MNW nkwns<sup>2</sup>I MN dɔI-I ɔpyht YKɔYMWNɔt  
 15 W hm<sup>2</sup>y mlcyt ɔPš<sup>2</sup>n šwsl BYN PWMH W gwš<sup>25</sup>) wynyk  
 16 ŠBKWNt ɔPm pwrst<sup>26</sup>) ɔYK ZNH<sup>27</sup>) tn<sup>1</sup> MH wn<sup>2</sup>s krt  
 17 MNW lwb<sup>2</sup>n Y<sup>28</sup>) ɔwgn<sup>29</sup>) gl<sup>2</sup>n pɔtpl<sup>2</sup>s<sup>30</sup>) YMRWNyt<sup>31</sup>) slwš<sup>2</sup>hlwb  
 W  
 18 ɔtwr yzdt<sup>32</sup>) ɔYK ZNH lwb<sup>2</sup>n Y ɔLH dlwnd GBR<sup>2</sup>) MNWš PWN  
 gtyk  
 19 ɔpɔlwn<sup>1</sup> mlčšnyh krt ɔPš NYŠH<sup>33</sup>) ɔYŠ<sup>2</sup>n plypt<sup>34</sup>)  
 20 wydɔp<sup>2</sup>n krt ɔDYNm dyt<sup>35</sup>) lwb<sup>2</sup>n Y ɔLHš<sup>2</sup>n MNW BYN dwšhw

1) K: repeats 2) H,K: YMRRWNyt 3) H6 P. 68. 4) H,K: add ' 5) K26. fol. 49v. 6) K: add Y 7) H: omit Y 8) H,K: add MNW 9) H: omit Y 'szdyn' 10) H,K: pwrst 11) H,K: lwb<sup>2</sup>n  
 12) H: pɔtpl<sup>2</sup>s 13) H: K: YMRRWNyt 14) H: omit ' K: slwš Y ɔhlwb 15) The following  
 text appears only in H18 here supplied from Haug-West A/W: ZNH lwb<sup>2</sup>n Y ɔLH dlwnd

\*Text P. 49

- 1 u-m pursid kū ēn zan ēē wināh kard gōwēd  
 2 Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī ōy druwand zan  
 3 kē-š pad zīndagān ōy ī hu-xēm frazānag mard zan būd  
 4 u-š mihr ī šōy druxt abāg ōy ī bazakkar ud duš-xēm  
 5 mard xuft ēg-im dīd ruwān ī zan-ē kē mār-ē  
 6 sezden pad tan ul šud ud pad dahān be āmad u-m  
 7 pursid kū ēn tan ēē wināh kard kū ruwān ōwōn  
 8 garān pādīfrāh barēd gōwēd Srōš-ahlaw ud Ādur-  
 9 yazad kū ēn ruwān ī ōy druwand zan kē xwēdōdah wināhīd  
 10 ēg-im dīd ruwān ī zan-ē kē pad šānag ī  
 11 āhanēn tan ud rōy ī xwēš hamē randīd ud pad pestān  
 12 kōf ī āhanēn hamē kand u-m pursid kū ēn zan ēē wināh kard  
 13 gōwēd Srōš-ahlaw ud Ādur-  
 14 yazad kū ēn ruwān ī ōy druwand zan kē-š pad  
 15 gētīg bazag kard ud \*xwāstag-kāmagīh rāy kōdak ī xwēš  
 16 šīr nē dād ud nūn hamē wāng kunēd kū ēdar tā  
 17 ēn kōf kanam ud ān kōdak šīr daham nūn tā  
 18 frašgird <ō> ān kōdak nē rasēd ēg-im dīd  
 19 ruwān ī mard-ē kē nigūnsār az dār-ē āwēxt ēstād  
 20 ud hamē marzīd u-šān šusar andar dahān ud gōš ud wēnīg  
 21 hišt u-m pursid kū ēn tan ēē wināh kard  
 22 kē ruwān ōwōn garān pādīfrāh barēd gōwēd Srōš-ahlaw ud  
 23 Ādur-yazad kū ēn ruwān ī ōy druwand mard kē-š pad gētīg  
 24 abārōn-marzīšnīh kard u-š zan ī kasān frēft ud  
 25 wiyābān kard ēg-im dīd ruwān ī awēšān kē andar dušox

A/W: (Haug-West) LXXXV. 4 - LXXXIX. 1

fu: The whole or a part of the line is taken from the footnote.

Text P. 50

K20 fol. 26r

H6 P. 69 line 6 K26 fol. 50r line 13

- 1 nc>lyh l>d kwst <L kwst ptkwpt<sup>1)</sup> W tyšnkyh W gwlskyh  
 2 W<sup>1a)</sup> slm>k W glm>k l>d w>ng<sup>2)</sup> hm>k d>št W hlpstl>n<sup>3)</sup> MN  
 3 pwšt Y LGLH W<sup>4)</sup> >p>ryk hnd>m hm>k<sup>5)</sup> PSKWnt >Pm pwrstyt  
 >YK  
 4 ZNH tn<sup>6)</sup> MH wn>s<sup>7)</sup> YMLLWNyt<sup>8)</sup> slwš >hlwb W >twr yzdt<sup>9)</sup>  
 >YK  
 5 ZNH lwb>n Y <LH dlwnd GBR><sup>10)</sup> MNWš>n PWN gytyk hwlšn W  
 wstlg  
 6 MN NPŠH tn<sup>11)</sup> plyd>ht<sup>12)</sup> YHWWnt >Pš>n <L ŠPYL>n W  
 >lc>nyk>n L>  
 7 d>t<sup>13)</sup> W MND<Myc l>tyh L> krt W BYN tn' Y NPŠH W mltwm  
 8 ZYš<sup>14)</sup> BYN srd>lyh mt YK<YMWN> YHWWnt gwlsk W tyšnk  
 W<sup>15)</sup>  
 9 >pyy>mk d>št >Pš>n slm>k W glm>k W swd W tyšn YBLWNt  
 10 K<N <LH<sup>16)</sup> hw>stk <L >H>RN >Yš<sup>17)</sup> KTLWNt K<N lwb>n Y<sup>18)</sup>  
 gl>n p>tp=>  
 11 l>s YBLWNyt MN kwnšn Y NPŠH >DYNm HZYTWNt lwb>n<sup>19)</sup>  
 <LHš>n  
 12 MNWš>n m>l>n gcyt W >wzw>n' hm>y <ŠTHNyt<sup>20)</sup> >Pm pwrstyt  
 13 >YK ZN<sup>21)</sup> <LHš>n MH wn>s krt MNW lwb>n<sup>22)</sup> >wgnw gl>n  
 p>tpl>s  
 14 YBLWNyt YMLLWNyt<sup>23)</sup> slwš>hlwb W >twr yzdt<sup>24)</sup> >YK ZNH  
 lwb>n Y  
 15 <LHš>n dlwnd>n<sup>25)</sup> dlwcn>n W >n>st gwšn>n MNW PWN gytyk  
 zwl<sup>26)</sup>  
 16 KDB> W >n>st KBD gwpt MNm dyt<sup>27)</sup> lwb>n Y <LHš>n<sup>28)</sup>  
 GBR>-i MNW  
 17 przd Y NPŠH YKTLWNt W mzg hm>k<sup>29)</sup> <ŠTHNt >Pm  
 18 pwrstyt >YK ZNH tn' MH wn>s krt MNW lwb>n<sup>30)</sup> >wgnw gl>n  
 19 p>tpl>s YBLWNyt YMLLWNyt<sup>31)</sup> slwš>hlwb<sup>32)</sup> W >twr yzdt' >YK  
 20 ZNH lwb>n Y <LH d>twbl Y<sup>33)</sup> wcykl MNW PWN mdy>n Y wcył

1) \*p>kt. 1a) K: omit W 2) K: fol. 50v. H,K: hm>y 3) H,K: hlpstl>n 4) K: omit W 5)  
 H,K: hm>y 6) H,K: <LHš>n lwb>n>n 7) H,K: add krt MNW lwb>n' (K: lwb>n) >wgnw  
 gl>n p>tpl>s YBLWNyt 8) H,K: YMRRWNyt 9) H: slwš Y >hlwb W >twr yzdt' K:  
 slwš>hlwb W >twr yzdt' 10) H,K: <LHš>n dlwnd>n omit GBR> 11) H,K: hwyšn' 12) H:  
 pld>ht 13) H,K: YHWWnt 14) H6 P. 70. 15) K: tyšnk omit W 16) H,K: add YMYTWNt  
 W 17) K26 omits from here to K20 fol. 28r. line 13 18) H: omit Y add >wgnw 19) <Y>  
 H: add ' 20) \*<ŠTHNt 21) /ZN/ H: omit 22) H: add ' 23) H: YMRRWNyt 24) H:  
 slwš>hlwb W >twr yzdt' 25) H: omit 26) H: add W 27) H: >DYNm HZYTWNt 28) H:  
 omit Y <LHš>n 29) H: hm>y 30) H: lwb>n' 31) H: YMRRWNyt 32) H: omit ' 33) H6 P.  
 71.

\*Text P. 50

- 1 nizārīh rāy kust ō kust \*pahikaft ud tišnagih ud gursagih  
 2 ud sarmāg ud garmāg rāy wāng hamē dašt ud xrafstarān az  
 3 pušt ī pāy ud abārīg handām hamē brīd u-m pursīd kū  
 4 fn ēn awešān ruwānān čē wināh kard kē ruwān ōwōn garān pādīfrāh  
 barēd  
 5 gōwēd Srōš-ahlaw ud Ādur-yazad kū  
 6 ēn ruwān ī awešān druwandān kē-šan pad gētīg xwarišn ud wistarag  
 7 az xweš-tan pardāxt būd u-šan ō wehān ud arzānīgān nē  
 8 dād ud tis-iz rādīh nē kard ud andar tan ī xweš ud mardōm  
 9 ī-š andar sālārīh mad ēstād būd gursag ud tišnag ud  
 10 abē-jāmag dašt u-šan sarmāg ud garmāg ud suy ud tišn burd  
 nūn ōy murd ud xwāstāg ō any kas mānd nūn ruwān ōwōn garān  
 pādīf=  
 11 rāh barēd az kunišn ī xweš ēg-im dīd ruwān <I> awešān  
 12 kē-šan mārān gazīd ud uzwān hamē \*xward u-m pursīd  
 13 kū awešān čē wināh kard kē ruwān ōwōn garān pādīfrāh  
 14 barēd gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī  
 15 awešān drōzanān ud ānāst-gōwišnān kē pad gētīg zūr ud  
 16 drōw ud an-ast was guft ēg-im dīd ruwān ī mard-ē kē  
 17 frazand ī xweš ōzad ud mazg hamē xward u-m  
 18 pursīd kū ēn tan čē wināh kard kē ruwān ōwōn garān  
 19 pādīfrāh barēd gōwēd Srōš-ahlaw ud Ādur-yazad kū  
 20 ēn ruwān ī ōy dādwar ī wizīr-gar kē pad mayān ī wizīr-

A/W. (Haug-West) LXXXIX. 1 - XCI. 4

fn: The whole or a part of the line is taken from the footnote.



Text P. 51

K20 fol. 26v

H6 P. 71 line 1

- 1 <sup>1)</sup>hw>st>]>n wcył Y KDB> krt >Pš hwcšmyh>
- 2 <sup>2)</sup>y KBD krt >Pš cšmyb> W l>styh> MDM pyšm>]>n
- 3 W psym>]>n L> nkylyt W BR> <L hw>stk<sup>3)</sup> k>mkyh
- 4 W >cwlyh MDM hw>st>]>n<sup>4)</sup> hšm> sn>h dl>yt >DYNm
- 5 dyt<sup>5)</sup> lwb>n Y <LHš>n MNWš>n<sup>6)</sup> myh-I d>lyn' MDM cšm  
MHYTWNt
- 6 YK<YMWN>t >Pm pwrst<sup>7)</sup> >YK ZNH tn' MH wn>s krt MNW
- 7 lwb>n' >wgwn gl>n p>tpl>s YBLWNYt YMLLWNYt<sup>8)</sup> slwš=
- 8 >hlwb' W >twr yzdt<sup>10)</sup> >YK ZNH<sup>11)</sup> Y <LH dwšcšm>n MNWš>n  
PWN gytık
- 9 <sup>12)</sup>nywkyh MN mltwm>n l>WHL d>št >Pm dyt lwb>n Y <LHš>n
- 10 MNWš>n MN<sup>13)</sup> nkwns>l BYN dwšbw >wpst YK<YMWN>t

1) Except the second line (apparently written by another scribe) the folio has twelve lines in NPers. script repeated in Pahlavi script at the end of the folio and continued in the three first lines of the next folio. Here the transliteration starts in line 2. 2) H: omit to hwcšmyh> 3) H: add W 4) H: add PWN 5) H: add W 6) H: HZYTWNT 7) H: omit 8) H: pwrst 9) H: YMRRWNYt 10) slwš>hlwb W >twr yzdt 11) H: add lwb>n 12) H: omit PWN gytık 13) H: omit MN

\*Text P. 51

- 1 xwāstārān wizīr ī drōw kard u-š hu-čašmihā
- 2 ud rāstihā abar pēšmalān
- 3 ud pašēmālān nē nigerid ud be ō xwāstag-kāmagih
- 4 ud āzwarīh abar xwāstārān pad xēšm ud snāh drāyid ēg-im
- 5 did ruwān ī awešān kē-šān mēx-ē dārēn abar čašm zad
- 6 ēštād u-m pursid kū ēn tan če wināh kard kē
- 7 ruwān ōwōn garān pādīfrāh barēd gōwēd Srōš-
- 8 ahlaw ud Ādur-yazad kū ēn ruwān ī ōy duš-čašmān kē-šān pad gētīg
- 9 nēkīh az mardōmān abāz dāšt u-m did ruwān ī awešān
- 10 kē-šān nigūnsār andar dušox ōbast ēštād

AWN. (Haug-West) XCl. 5 - XCIII. I

Text P. 52

K20 fol 27r

H6 P. 71 line 13

1 W hcdl dwt W glm̄y W hcp̄l w>t Y slt MDM LMYTWNt  
 2 YK<YMWNT>t >Pm pwr̄sy t >YK ZNH tn<sup>1)</sup> MH wn>s krt lwb>n<sup>2)</sup>  
 >wgn  
 3 gl>n p>tpl>s YBLWNyt YMLLWNyt<sup>3)</sup> slwš>hlwb W >twr yzdt<sup>4)</sup>  
 4 >YK ZNH lwb>n Y <LHš>n<sup>5)</sup> MNWš>n<sup>6)</sup> PWN gyt̄yk gyw>k W  
 h>n<sup>7)</sup>  
 5 k>lw>nyk>n<sup>8)</sup> Y<sup>9)</sup> >spnc W gyw>k W<sup>10)</sup> tnwl<sup>10)</sup> blycn' L>  
 YHBWNt<sup>11)</sup> MNW d>t  
 6 myzd MNš<sup>12)</sup> YNSBWNt >DYNm dyt<sup>13)</sup> lwb>n Y <LHš>n  
 MNWš>n<sup>14)</sup>  
 7 MNW PWN YDH Y NPŠH<sup>15)</sup> glm HNHTWNt<sup>16)</sup> 17)  
 8 gyt̄yk l>d šyl <L kwtk Y >YŠ>n YHBWNt >Pm<sup>18)</sup>  
 9 pwr̄sy t >YK dyt<sup>19)</sup> lwb>n Y NYŠH-I MNW kwp-I PWN pyst>n<sup>20)</sup>  
 10 hm>y HPLWNt W tyšnk W gwlsk hm>y YHWWNT >Pm pwr=  
 11 syt >YK ZNH tn<sup>21)</sup> MH wn>s krt YMLLWNyt<sup>22)</sup> slwš  
 12 >hlwb<sup>23)</sup> W >twr yzdt' >YK ZNH lwb>n<sup>24)</sup> <L<sup>25)</sup> dlwnd<sup>26)</sup> NYŠH  
 13 MNW kwtk<sup>27)</sup> NPŠH šyl L> YHBWNt<sup>28)</sup> gwlsk<sup>29)</sup> tyšnk ŠBKWNt<sup>30)</sup>  
 14 BNPŠH k>mk Y >c W wln Y >p>lwn<sup>31)</sup> mlčšnyk<sup>32)</sup> l>d Lwth  
 GBR>  
 15 Y byk>nk <ZLWNt >DYNm dyt lwb>n Y GBR>-I MNW  
 >wzw>n<sup>33)</sup>  
 16 PSKWNt YK<YMWNT>t W PWN mwd hm>y kšynd<sup>34)</sup> ns>y hm>y  
 17 PZKWNd W PWN kwpyc ptm>ynd >Pm pwr̄sy t >YK

1) H: tn>n 2) H: MNW lwb>n 3) YMRWNyt 4) H: slwš Y >hlwb W >twr yzdt' 5) H6  
 P. 72. 6) H: MNW 7) H: add Y 8) H: k>lw>nyk>n 9) W H: omit Y 10) \*y tnwl <W>  
 11) H: add W 12) H: MNW YHBWNt mzd hčš 13) H: HZYTWNt 14) \*NYŠH>n 15)  
 From here in NPers. script equivalent to H6: pyst>n Y NPŠH MDM t>pk 16) H: add W  
 kwst <L kwst hm>y glt>ndyt 17) The folio continues in NPers. script (except three words:  
 YK<YMWNT>t / tp>h / gw>ptyh = \*>y>ptyh (?) equivalent to H6: >Pm pwr̄sy t >YK  
 ZNH NYŠH (K20 tn) MH wn>s krt MNW lwb>n >wgn gl>n p>tpl>s YBLWNyt  
 YMRWNyt slwš>hlwb W >twr yzdt' >YK ZNH lwb>n Y <LHš>n NYŠH>n MNW kwtk  
 Y NPŠH šyl L> YHBWNt nc>l W tp>h krt W gw>ptyh ( \*>y>ptyh? ). 18) H: >DYNm  
 19) H: HZYTWNt omit pwr̄sy t >YK 20) H: omit ' 21) H: NYŠH 22) H: YMRWNyt 23)  
 H: slwš Y >hlwb 24) H: add Y 25) H: <LH 26) H6 P. 73. 27) H: add Y 28) 29) 30) H:  
 add W 31) H: omit ' 32) \*mlčšnyh 33) H: add ' 34) H: add W

\*Text P. 52

1 ud azēr dūd ud garmīh ud azabar wād ī sard abar abgand  
 2 ēstād u-m pursid kū ēn tanān čē wināh kard kē ruwān ōwōn  
 3 garān pādīfrāh barēd gōwēd Srōš-ahlaw ud Ādur-yazad  
 4 kū ēn ruwān ī awešān kē pad gētīg gyāg ud xān ī  
 5 kārāwānīgān \*ud aspanj ud gyāg \*ī tanūr <ud> brēzan nē dād ud  
 kē dād  
 6 mīzd az-iš stad ēg-im did ruwān ī awešān \*zanān  
 7 kē pad dast ī xwēš-pestān ī xwēš abar tābag ī garm nihād  
 8 ēstād ud kust ō kust hamē gardānīd u-m pursid kū ēn zan čē  
 9 wināh kard kē ruwān ōwōn garān pādīfrāh barēd  
 10 gōwēd Srōš-ahlaw ud Ādur-yazad kū ēn ruwān ī  
 11 awešān zanān kē kōdak ī xwēš šīr nē dād nizār ud tabāh  
 12 kard ud \*ayāftīh ī gētīg rāy šīr ō kōdak ī kasān dād ēg-im  
 13 did ruwān ī zan-ē kē kōf-ē pad pestān  
 14 hamē kand ud tišnag ud gursag hamē būd u-m pur=  
 15 sid kū ēn zan čē wināh kard gōwēd Srōš-  
 16 ahlaw ud Ādur-yazad kū ēn ruwān ī ōy druwand zan  
 17 kē kōdak ī xwēš šīr nē dād ud gursag ud tišnag hišt  
 ud xwad kāmāg ī āz ud waran ī \*abārōn-marzišnīh rāy abāg mard  
 ī bēgānag šud ēg-im did ruwān ī mard-ē kē uzwān  
 brīd ēstād ud pad mōy hamē kešēnd ud nasā hamē  
 afšānēnd ud pad kabiz paymāyēnd u-m pursid kū

\*W/V. (Haug-West) CXIII. 2 - XCVI. 3

fn: The whole or a part of the line is taken from the footnote.

Text P. 53

K20 fol. 27v

H6 P. 73 line 6

- 1 ZNH tn<sup>1)</sup> MH wn<sup>2)</sup> krt MNW lwb<sup>3)</sup> ɔwgn gl<sup>4)</sup> n p<sup>5)</sup> t<sup>6)</sup> p<sup>7)</sup> l<sup>8)</sup> s  
 2 YBLWNyt YMLLWNyt<sup>3)</sup> slwš<sup>4)</sup> hlwb<sup>5)</sup> W ɔtwr yzdt<sup>6)</sup> ɔYK ZNH  
 lwb<sup>7)</sup> n Y  
 3 ɔLH dlwnd GBR<sup>8)</sup> MNWš PWN gytyk twhm YNSBWNt ɔPš  
 4 gwpt ɔYK PZKWNm ɔPš L<sup>9)</sup> ɔpš<sup>10)</sup> nd ɔPš hwlt<sup>11)</sup>  
 5 spndrmt zmyk dlw<sup>12)</sup> ycn<sup>13)</sup> krt<sup>14)</sup> ɔDYNm dyt<sup>15)</sup> lwb<sup>16)</sup> n Y  
 6 GBR<sup>17)</sup> -I W NYŠH-I MNW ɔwzw<sup>18)</sup> n PSKWNT YK<sup>19)</sup> -YMWNT<sup>20)</sup> W<sup>21)</sup>  
 ɔPm pwr=  
 7 syt ɔYK ZNH tn<sup>22)</sup> n MH wn<sup>23)</sup> krt MNW lwb<sup>24)</sup> n ɔwgn<sup>25)</sup> gl<sup>26)</sup> n  
 8 p<sup>27)</sup> t<sup>28)</sup> p<sup>29)</sup> l<sup>30)</sup> s YBLWNyt YMLLWNyt<sup>31)</sup> slwš<sup>32)</sup> hlwb<sup>33)</sup> W ɔtwr yzdt<sup>34)</sup>  
 9 ɔYK ZNH lwb<sup>35)</sup> n Y ɔLH<sup>36)</sup> GBR<sup>37)</sup> W NYŠH MNWš<sup>38)</sup> n PWN  
 zywndk<sup>39)</sup> n  
 10 KDB<sup>40)</sup> W ɔn<sup>41)</sup> ɔst KBD gwpt<sup>42)</sup> lwb<sup>43)</sup> n Y NPŠH<sup>44)</sup> dlwcn<sup>45)</sup> krt<sup>46)</sup> 15  
 11 ɔDYNm dyt<sup>47)</sup> lwb<sup>48)</sup> n Y NYŠH-I W GBR<sup>49)</sup> -I MNW MDM lyt<sup>50)</sup>  
 BR<sup>51)</sup>  
 12 ɔŠTHNt ɔPm pwsyt ɔYK ZNH tn<sup>52)</sup> n MH wn=  
 13 ɔs krt<sup>53)</sup> MNW lwb<sup>54)</sup> n Y ɔwgn<sup>55)</sup> gl<sup>56)</sup> n p<sup>57)</sup> t<sup>58)</sup> p<sup>59)</sup> l<sup>60)</sup> s<sup>61)</sup> YBLWNyt  
 14 YMLLWNyt<sup>62)</sup> slwš<sup>63)</sup> hlwb<sup>64)</sup> W ɔtwr yzdt<sup>65)</sup> ɔYK ZNH lwb<sup>66)</sup> n<sup>67)</sup>  
 ɔLHš<sup>68)</sup> n  
 15 dlwnd GBR<sup>69)</sup> W NYŠH MNWš<sup>70)</sup> n PWN gytyk n<sup>71)</sup> s<sup>72)</sup> y<sup>73)</sup> PWN wn<sup>74)</sup> s=  
 16 k<sup>75)</sup> ɔlyh ywt W bplk Y<sup>76)</sup> MY<sup>77)</sup> ɔyh<sup>78)</sup> BYN MY<sup>79)</sup> ɔ YKTLWNt W ɔp<sup>80)</sup> ɔryk  
 17 d<sup>81)</sup> m<sup>82)</sup> ɔwhrmzd MHYTWNt W YKTLWNt W<sup>83)</sup> ɔHRNyc KBD  
 18 HZYTWNt lwb<sup>84)</sup> n Y dlwnd<sup>85)</sup> n GBR<sup>86)</sup> ɔn W NYŠH<sup>87)</sup> n<sup>88)</sup> shmg<sup>89)</sup> n Y  
 19 wymgn<sup>90)</sup> Y lyškn Y pwl<sup>91)</sup> n<sup>92)</sup> kyh Y KBD dlt Y t<sup>93)</sup> lyk Y<sup>94)</sup> BYN<sup>95)</sup>  
 20 dwšhw<sup>96)</sup> z<sup>97)</sup> hm W p<sup>98)</sup> t<sup>99)</sup> p<sup>100)</sup> l<sup>101)</sup> s Y gwnk gwnk hm<sup>102)</sup> k<sup>103)</sup> YBLWNT

1) H: GBR<sup>2)</sup> 2) H: add ' 3) H: YMRRWNyt 4) H: slwš<sup>5)</sup> hlwb W ɔtwr yzdt<sup>6)</sup> 5) H: add W 6)  
 H: dlwcn<sup>7)</sup> krt 7) H: HZYTWNt 8) H: omit W 9) H: Y ɔwgn 10) H: YMRRWNyt 11) H:  
 omit 12) H: ɔLHš<sup>13)</sup> n dlwnd 13) H: add W 14) H6 P. 74. 15) H: dlwcn<sup>16)</sup> krt 16) H:  
 HZYTWNt 17) H: add W 18) H: omit ' 19) H: lwb<sup>20)</sup> n ɔwgn 20) H: p<sup>21)</sup> t<sup>22)</sup> p<sup>23)</sup> l<sup>24)</sup> s 21) H:  
 YMRRWNyt 22) H: slwš<sup>25)</sup> hlwb W ɔtwr yzdt<sup>26)</sup> 23) H: add Y 24) H: ns<sup>25)</sup> y 25) H: omit Y 26)  
 \*MY<sup>27)</sup> ɔyk 27) H: add Y 28) [W] <ɔPm> 29) H: add W 30) H: bymgn<sup>31)</sup> 31) BYN dwšhw  
 shall probably be moved to line 18 after NYŠH<sup>32)</sup> n and be read: NYŠH<sup>33)</sup> n [Y] BYN dwšhw  
 <Y> shmg<sup>34)</sup> n Y wymgn<sup>35)</sup> Y .. 32) H: hm<sup>36)</sup> ɔy

\*Text P. 53

- 1 ɛn mard ɛɛ wināh kard kē ruwān ɔwōn garān pādīfrāh  
 2 barēd gōwēd Srōš-ahlaw ud Ādur-yazad kū ɛn ruwān i  
 3 ɔy druwand mard kē-š pad gētīg tōxm stad u-š  
 4 guft kū afšānam u-š nē afšānd u-š xward ud  
 5 Spandarmad zamīg drōzan kard ɛg-im dīd ruwān i  
 6 mard-ē ud zan-ē kē uzwān brīd ɛstād u-m pur=  
 7 sīd kū ɛn tanān ɛɛ wināh kard kē ruwān ɔwōn garān  
 8 pādīfrāh barēd gōwēd Srōš-ahlaw ud Ādur-yazad  
 9 kū ɛn ruwān i awešān druwand mard ud zan kē-šān pad zīndagān  
 10 drōw ud an-ast was guft ud ruwān i xwēš drōzan kard  
 11 ɛg-im dīd ruwān i zan-ē ud mard-ē kē abar rīd ud be  
 12 xward u-m pursīd kū ɛn tanān ɛɛ win=  
 13 āh kard kē ruwān ɔwōn garān pādīfrāh barēd  
 14 gōwēd Srōš-ahlaw ud Ādur-yazad kū ɛn ruwān i awešān  
 15 druwand mard ud zan kē-šān pad gētīg nasā pad wināh=  
 16 gārīh jūd ud babrag i \*ābīg andar āb ɔzad ud abārīg  
 17 dām i Ōhrmazd zad ud ɔzad <u-m> any-z was  
 18 dīd ruwān i druwandān mardān ud zanān andar dušox <i> sahm-  
 gen i  
 19 bīmgen i rēšgen i purr-anāgīh i was dard i tārīg  
 20 zaxm ud pādīfrāh i gōnag gōnag hamē barēnd

A/N. (Haug-West) XCVI. 3 - XCIX. 2

Text P. 54

K20 fol. 28r

H6 P. 74 line 12

- 1 𐭠DYNm dyt<sup>1)</sup> lwb>n>n<sup>2)</sup> MNWš>n<sup>3)</sup> PWN myh-l d>lyn<sup>4)</sup> zwb>n<sup>5)</sup>  
lndyt  
2 YK<YMWN>t<sup>6)</sup> BYN dwšhw<sup>7)</sup> nkwns>l plwt hm>y <ZLWNt HWHd  
3 W ŠDY>n PWN š>nk<sup>8)</sup> >synyn hm>y<sup>9)</sup> tn' Y <LHš>n hm>y  
HPLWNt<sup>10)</sup>  
4 >Pm pwsyt >YK ZNH<sup>11)</sup> tn'>n MH wn>s krt HWHd W lwb>n>n  
5 MNW HWHd MNW gl>n p>tpl>s YBLWNyt YMLLWNyt<sup>12)</sup> slw=  
6 š>hlwb' W >twr yzdt<sup>13)</sup> >YK ZNH lwb>n <LHš>n<sup>14)</sup> dlwnd>n  
MNWš>n  
7 PWN gtyk BYN hwt>y>n >bwlt plm>n' YHWWNt HWHd W  
BYN sp>h  
8 W<sup>15)</sup> gwnd Y hwt>y>n dwšmn YHWWNt HWHd K<N LTMH  
>wgn gl>n<sup>16)</sup>  
9 z>hm W p>tpl>s >p>yt YBLWNtn' >DYNm HZYTWNt  
10 gn'>k mynw< Y pwlmlg Y gyh>n mlncynyt>l Y dwšdyn'  
11 MNW BYN dwšhw <L dlwnd>n >psws W ld>hlyh hm>y  
12 krt W gwpt<sup>17)</sup> >YK MH l>d n>n<sup>18)</sup> Y >whrmzd hm>y <ŠTHNyt<sup>19)</sup>  
13 k>[20] L <BYDWNyt W PWN d>t>[21] NPŠH L>[22] mynyt W  
k>mk<sup>23)</sup> L  
14 wlcyt >wgn KBD >pswsklyh> <L dlwnd>n hm>k<sup>24)</sup> dl>yt  
15 >HL slwš>hlwb' W >twr yzdt<sup>25)</sup> ZK Y L YDH pr>c  
16 <H>DWNt W MN ZK gyw>k Y >lyk Y šmgn' Y bymgn<sup>26)</sup> BR>  
17 YHYTYWNt<sup>27)</sup> <L ZK<sup>28)</sup> >sl lwšnyh W hncmn Y >whrmzd W  
18 >mhrspnd>n<sup>29)</sup> YBLWNt >MTm YCBHNt<sup>30)</sup> nm>c YBLWNt<sup>31)</sup>  
19 >whrmzd pyš W >s>n YHWWNt gwpt >YK drwst  
20 LPMH LK >hlwb' >lt>y wyl>c m>zdsn>n<sup>32)</sup> pyt>mbl<sup>33)</sup>

1) H: HZYTWNt 2) 3) H: add ' 4) read: MNWš>n myh-l d>lyn PWN zwb>n ... 5) H: add  
' 6) H: add W 7) H: add ' 8) H: add Y 9) H: hm>k 10) H: omit ' 11) H: lwb>n>n' ZK Y  
MNW HWHd >Pš>n MH .. (H6 P. 75.) .. wn>s krt MNWš>n lwb>n' >wgn gl>n  
p>tpl>s YBLWNyt 12) H: YMRWNyt 13) H: slwš>hlwb W >twr yzdt' 14) H: Y <Lš>n'  
15) H: omit W 16) H: add dlt W 17) H: omit ' 18) H: LHMY> 19) H: add W 20) H: add  
Y 21) H: add Y 22) K26. fol. 55r. 23) H,K: add Y 24) H,K: hm>y 25) H: slwš>hlwb W  
>twr yzdt' K: slwš Y >hlwb 26) H: add Y 27) K: YHYTYWNt 28) H,K: add Y 29) H,K:  
>mšwspnd>n H6 P. 76. 30) H,K: add W 31) H,K: YBLWNtn' 32) H,K: m>zdsn>n' 33)  
H,K: pyt>mbl

\*Text P. 54

- 1 ēg-im dīd ruwānān kē-šan mēx-ē dārēn pad zuwān randīd  
2 ēstād ud andar dušox nigūnsār frōd hamē šud hēnd  
3 ud dēwān pad šānag ī āhanēn hamāg tan ī awēšān hamē kand  
4 u-m pursīd kū ēn ruwānān ān ī kē hēnd u-šan cē  
5 wināh kard kē-šan ruwān ōwōn garān pādīfrāh barēd gōwēd Srōš-  
6 ahlaw ud Ādur-yazad kū ēn ruwān ī awēšān druwandān kē-šan  
7 pad gētīg andar xwadāyān a-burd-framān būd hēnd ud andar spāh  
8 ud gund ī xwadāyān dušmen būd hēnd nūn ēdar ōwōn garān dard  
ud  
9 zaxm ud pādīfrāh abāyēd burdan ēg-im dīd  
10 gannāg mēnōg ī purr-marg ī gēhān-murnjēnīdār ī duš-dēn  
11 kē andar dušox ō druwandān afsōs ud rīyāhrih hamē  
12 kard ud guft kū cē rāy nān ī Ōhrmazd hamē xwarēd ud  
13 kār ī man kunēd ud pad dādār ī xwēš nē mēnēd ud kāmāg ī man  
14 warzēd ōwōn was afsōsgarihā ō druwandān hamē drāyīd  
15 pas Srōš-ahlaw ud Ādur-yazad ān ī man dast frāz  
16 grift ud az ān gyāg ī tāriḡ ī sahmgen ī bīmgen be  
17 āwurd ō ān ī a-sar rōšnīh ud hanjāman ī Ōhrmazd ud  
18 Amahraspandān burd ka-m kāmīst namāz burdan  
19 Ōhrmazd pēš ud āsān būd guft kū drust  
20 awar tō ahlaw ardāy Wirāz mādēsān paygāmbar

Text P. 55

K20 fol. 28v

H6 P. 76 line 4 K26 fol. 55r line 11

1 <ZLWN<sup>1)</sup> <L >hw Y >st>wmnd cygnt<sup>2)</sup> dyt<sup>3)</sup> YD<YTWNst l>st=  
 2 yh> <L gytyk>n YMLLWN<sup>4)</sup> MH L LWTH HWHm MNW  
 >whrmzd  
 3 >whrmzd<sup>5)</sup> KR> ZK<sup>6)</sup> drwst<sup>7)</sup> l>st YMRWNyt<sup>8)</sup> L šn>sm W  
 4 YD<YTWNm BR> YMLLWN<sup>9)</sup> <L d>n>k>n' W >MT >whrmzd  
 5 PWN ZNH >dwynk gwpt L škwpt BR> KTLWNt HWHm  
 6 MH<sup>10)</sup> lwšnyh dyt >Pm tn' L> dyt >Pm >wng  
 7 <ŠMHnt >Pm L><sup>11)</sup> YD<YTWNst >YK ZNH >YT >whrmzd  
 8 >Pš gwpt d>t>l >whrmzd MN mynw<>n >pzwnwtm<sup>12)</sup>  
 9 >YK BR> YMRWN<sup>13)</sup> LK >lt>wyl>c<sup>14)</sup> >m>zdsn>n<sup>15)</sup> gytyk >YK  
 10 >ywk >YT l>s<sup>17)</sup> >hl>dyh W<sup>18)</sup> l>s<sup>19)</sup> pwlywtkyšyh  
 11 W ZK<sup>20)</sup> >p>ryk l>s hm>k L> l>s ZK >ywk l>s  
 12 <HDWNyt Y >hl>dyh W >L PWN pl>hwyh W >L<sup>21)</sup> PWN  
 13 >ingyh W >L PWN >yc l>s hcš wlyt W BR> wlyt  
 14 hwmt W hwht W hwwlšt<sup>23)</sup> PWN ZK HWHm<sup>24)</sup> dyn'  
 YK<YMWNYt<sup>25)</sup> ZYš  
 15 MN L MKBLWNt spyt>m>n žltwšt<sup>26)</sup> wšt>sp BYN  
 16 gyh>n lwb>k krt<sup>27)</sup> YHŠNNyt d>t Y pl>lwn W<sup>28)</sup> MN >p>lwn<sup>29)</sup>  
 17 BR> >phlycyt W ZNHyc MDM >k>s YHWWNYt >YK >PL>  
 18 YHWWNYt<sup>30)</sup> TWR><sup>31)</sup> >PL> YHWWNYt >sp W >PL> YHWWNYt  
 ZHB>  
 19 W >sym W >PL> YHWWNYt ZK<sup>32)</sup> mltwm>n tn' ZK >ywk <L  
 20 >PL>yh L> gwmycyt MNW BYN gytyk >hl>dyh st>yt

1) K: omit ' 2) H,K: cygwnt 3) <W> 4) H,K: YMRWN 5) H,K: HWHm 6) H: add Y 7)  
 <W> 8) H,K: YMRWNyt K26. fol. 55v. 9) H,K: YMRWN 10) H,K: MHm 11) H,K:  
 omit 12) H,K: >pzwnyktwm 13) H,K: YMRWN 14) H,K: >lt>wyl>c 15) H,K: add <L  
 16) H,K: add Y 17) H,K: add Y 18) H,K: omit W 19) H,K: add Y 20) H,K: add Y 21) H6  
 P. 77. 22) K26 fol. 56r. 23) H,K: add W 24) H,K: hm 25) H,K: add Y 26) H,K: žltwšt W  
 27) H: krt' W K: krt W 28) H,K: omit W 29) H,K: omit ' 30) H,K: YHWWNYt 31) H,K:  
 add W 32) H,K: add Y

\*Text P. 55

1 šaw ō axw i astōmand čyōn-it dīd <ud> dānist rāst=  
 2 ihā ō gētīgān gōw čē man abāg ham kē Ōhrmazd  
 3 ham har ān i drust <ud> rāst gōwēd man šnāsam ud  
 4 dānam be gōw ō dānāgān ud ka Ōhrmazd  
 5 pad ēn ēwēnag guft man škoft be mānd ham  
 6 čē-m' rōšnūh dīd u-m tan nē dīd u-m wāng  
 7 ašnūd u-m dānist kū ēn ast Ōhrmazd  
 8 u-š guft dādār Ōhrmazd az mēnōgān abzōnīgtom  
 9 kū be gōw tō ardā Wirāz ō māzdēsnañ i gētīg kū  
 10 ēk ast rāh i ahlāyih rāh i pōryōtkēših  
 11 ud ān i abārig rāh hamāg nē rāh ān ēk rāh  
 12 girēd i ahlāyih ud ma pad frāxwih ud ma pad  
 13 tangih ud ma pad ēč rāh az-iš wardēd ud be warzēd  
 14 humat ud hūxt ud huwaršt ud pad ān ham dēn ēstēd i-š  
 15 az man padīnift Spitāmān Zardušt ud Wištāsp andar  
 16 gēhān rawāg kard ud dārēd dād i frārōn ud az abārōn  
 17 be pahrēzēd ud ēn-iz abar āgāh bawēd kū xāk  
 18 bawēd gāw ud xāk bawēd asp ud xāk bawēd zarr  
 19 ud asēm ud xāk bawēd ān i mardōmān tan ān ēk ō  
 20 xākīh nē gumēzēd kē andar gētīg ahlāyih stayēd

Text P. 56

K20 fol. 29r

H6 P. 77 line 10 K26 fol. 56r line 13

- 1 W k>l W<sup>1)</sup> krpk <BYDWNyt drwst LK >lt>wyl>c<sup>2)</sup> ZK<sup>3)</sup> NPŠH  
 2 >p>tyh <ZLWN<sup>4)</sup> MH KR> p>kyh W p>tdy>pyh  
 3 >y LKWM <BYDWNyt W YHŠNNyt W hm>k >MT d>tyh>  
 YHŠNNyt  
 4 DKY><sup>5)</sup> ywšd>sl W ycšn' >MT PWN hmgwnk yzd>n mynyh><sup>6)</sup>  
 5 <BYDWNyt hm>k L YD<YTWNm W >MT<sup>8)</sup> ZK shn<sup>9)</sup> <ŠMHNt  
 6 zwpl nm>c YBLWNt <L<sup>10)</sup> d>t>l >whrmzd W >HL  
 7 slwš>hlwb' pylwcklyh> W TB dyllyh> wt>lt<sup>11)</sup>  
 8 <L ZNH g>s Y wstlg pylwc YHWWN>t GDH Y  
 9 ŠPYLdyn<sup>12)</sup> m>zdyn>n<sup>13)</sup> >ytwn YHWWNt >ytwn'tl  
 10 YHWWN>t plcpt PWN dlwt W š>tyh W l>mšn<sup>14)</sup>

1) H, K: omit 2) H, K: &gt;lt&gt;y wyl&gt;c 3) H, K: add Y

4) H, K: add ' 5) K26. fol. 56v. 6) H: p&gt;k

7) H, K: mynšnyh&gt; 8) &gt;MTm 9) &gt;shwn

10) H 6 P. 78 11) &lt;HWHm&gt; 12) H, K: add Y

13) H, K: omit &gt;ytwn YHWWN&gt;t &gt;ytwn'tl YHWWN&gt;t 14) H, K: omit

\*Text P. 56

- 1 ud kār ud kirbag kunēd drust tō ardā Wirāz ān ī xwēš  
 2 ābādīh šaw ud čē har pākīh ud pādīyābīh  
 3 ī ašmā kunēd ud dārēd ud hamāg ka dādīhā dārēd  
 4 pāk yōjdahr ud yazišn ka pad ham-gōnag yazadān-menišnīhā  
 5 kunēd hamāg man dānam ud \*ka-m ān \*saxwan ašnūd  
 6 zofr namāz burd ō dādār Ōhrmazd ud pas  
 7 Srōš-ahlaw pērōzgarīhā ud nēw-dilērihā widārd <ham>  
 8 ō ēn gāh ī wistarag pērōz bawād xwarrah ī  
 9 weh-dēn ī māzdēsnān ēdōn būd ēdōn-tar  
 10 bawād frazaft pad drōd ud šādīh ud rāmišn

AWN. (Haug-West) Cl. 21 - 29



TRANSLATION

## In the Name of God

Thus it is said that once the righteous Zoroaster had spread in the world the religion he (had) received. Until the completion of three hundred years the religion was in purity and men were free from doubts.

Then the accursed Evil Spirit, the sinful, in order to make men doubtful of this religion, misled the accursed Alexander the Roman, resident of Egypt, and \*sent him to the land of Iran with great brutality and violence<sup>1)</sup> and \*fear(?). He killed the Iranian ruler and destroyed and ruined the court and the sovereignty.

That wicked, wretched, heretic, sinful, maleficent Alexander the Roman, resident of Egypt, took away and burnt those scriptures,<sup>2)</sup> namely all the Avesta and Zand which had been written with gold water on prepared cowhide, and deposited in Staxr I Pābagān in the Fortress of Writing. He killed many of the high priests and the judges and Hērbads and Mōbads and the upholders of the religion and the able ones and the wise men of Iran.

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1) lit: fight 2) lit: religion

## Text P. 2

And he threw hatred and enmity among the dignitaries and lords of Iran, one against another, and he himself was defeated (and) ran off to Hell. Afterwards there (were) confusion and strife among the people of Iran and because they had no lord, ruler, leader or priest well versed in the religion, they were doubtful with regard to the matter of gods, and there appeared in the world, doctrines, faiths, heresies, and doubts and disagreements of all kinds.

Until there was born the \*blessed of immortal soul Ādurbād ī Māraspandān about whom the ordeal according to the Religion was performed: melted copper was poured on his breast, and he held several processes and (passed) judgement (on) the unbelievers and heretics.

This religion was in \*confusion and people were in doubt. Thereafter there were other Magi and the religious leaders (who) were \*grieved and sorrowful on that account. Then they summoned an assembly at the court of The Victorious Fire of Farnbay and there were many kinds of speeches and opinions on this: that we must seek a solution so that one of us would go and bring news from the spiritual realm, so that the people who are (living) in this time

## Text P. 3

will know whether these prayers and drōn and āfrinagān and nērang and pādyābīh<sup>1)</sup> and yōjdahragarīh,<sup>2)</sup> which we put into practice reach God or the demons (or not), and whether they come to the help of our souls or not. Then with the agreement of the priests they called all the people to the court of the Farnbay fire, and they separated from all (the people) seven men who were more certain of God and (their) religion, and whose thoughts and words and deeds were more orderly and righteous.

They told (them): 'Sit down and choose from (amongst) yourselves one who is better and more "sinless and renowned for this task.'

Then those seven men sat together and chose from seven three and from three one named Wirāz, it is so that some call him Weh-šāpūr. And then this Wirāz, when he heard that speech, stood up and put his hands on his breast and said: 'If it please you then do not give me the (potion of) benbane, against (my) will before<sup>3)</sup> you Mazdeans cast the lances of ordeal, and if the lances come to me, I shall go willingly to that place of the righteous and the sinful ones, and I shall take this message correctly

1) ablution 2) purification 3) lit: until

## Text P. 4

and bring (back the answer) truly.'

Those Mazdeans brought the lances of ordeal, (and cast them) the first time with (mentioning of) humat,<sup>1)</sup> the second time with (mentioning of) hūxt,<sup>2)</sup> and the third time with (mentioning of) huwaršt<sup>3)</sup> and all three times the lances came to Wirāz.

This Wirāz had seven sisters,<sup>4)</sup> and each of these seven sisters was like a wife for Wirāz. They had memorized the scriptures<sup>5)</sup> and performed the prayers, and when they heard (the news) they arrived<sup>6)</sup> in such a grievous (state) and \*wept and shouted and went forth into the assembly of the Mazdeans, stood up, prostrated (themselves before them), and said: 'Do not do this thing, you Mazdeans, because we are seven sisters and he one brother, and each of the seven sisters is a wife to that brother. Like a house in which are laid<sup>7)</sup> seven beams and one post underneath, those beams would fall if that post is removed<sup>8)</sup>, thus for us seven sisters there is (only) one brother alone, from whom, after God, proceed<sup>9)</sup> our life and maintenance (and) every goodness. (If) you send him before (his) time from this realm<sup>10)</sup> of the living to that of the dead, you will do us an (act) of unreasonable tyranny.'

Then when those Mazdeans heard their words (they)

1) good thoughts 2) good words 3) good deeds 4) lit: For Wirāz there were seven sisters. 5) lit: dēn, religion 6) lit: came 7) lit: put 8) lit: taken back 9) lit: is 10) lit: city

## Text P. 5

gave assurance<sup>1)</sup> to those seven sisters and said: 'In seven days we shall deliver Wirāz to you healthy, and the fame and bliss (of this enterprise) will remain on this man.' Then they agreed.

Then that Wirāz put his hands on his breast in front of the Mazdeans and said to them: 'May I have permission<sup>2)</sup> to recite the rites of the departed and take food and make my will before<sup>3)</sup> you give me the wine and henbane?' The high priests said: 'Do accordingly.'

Then at the fire temple<sup>4)</sup> those religious leaders chose a spot thirty feet away from<sup>5)</sup> the Fire,<sup>6)</sup> and this Wirāz washed his head and body and put on a new garment, perfumed (himself) with sweet smell, spread new clean bedding on a befitting couch, sat on the clean couch and bedding, consecrated the drōn, and remembered the rites for the departed, and partook the food. Then those religious leaders filled three golden cups with the wine and the henbane of Wištāsp and gave them to Wirāz, the first cup with (mentioning of) humat,<sup>7)</sup> the second cup with (mentioning of) hūxt<sup>8)</sup> and the third cup with (mentioning of) huwaršt.<sup>9)</sup> He drank the wine and henbane, and while still conscious left bāj and slept on the bed.

Those religious leaders and the seven sisters,

1) lit: satisfaction 2) lit: authority 3) lit: then 4) lit: the abode of the spirits 5) lit: to 6) lit: that good one 7) good thoughts 8) good words 9) good deeds

## Text P. 6

for seven days and nights, at the ever-burning, smell-scattering Fire, recited<sup>1)</sup> the religious nērang (formulas) of the Avesta and Zand, recited the Nasks and chanted the Gāthās and kept watch in the dark.

Those seven sisters sat around the bed of that Wirāz and recited the Avesta for seven days and nights. Those seven sisters together with all the Mazdeans, religious leaders and the Hērbads and the Mōbads, in no way abandoned their vigil.

The soul of that Wirāz went from his body to the 'lawful summit' (on) the Cinwad bridge, and on the seventh day<sup>2)</sup> returned and entered his body. Wirāz rose up as if rising from a pleasant \*sleep, cheerful<sup>3)</sup> and joyous.

When those sisters, together with the religious leaders and the Mazdeans, saw Wirāz, (they) became happy and glad and said: 'You are welcome, O Wirāz, messenger of us Mazdeans, from the realm<sup>4)</sup> of the dead to this realm<sup>4)</sup> of the living.' Those Hērbads and the religious leaders bowed before Wirāz, and Wirāz, when he saw this, came towards (them), bowed (and) said: 'Greetings to you from Ohrmazd the Lord and the Archangels and blessings from the righteous Zoroaster (son) of Spitāma,

1) lit: said 2) lit: on the seventh day and night 3) lit: one with good thoughts 4) lit: city

## Text P. 7

and blessings from the pious Srōš, and the god Ādur, and (from) the glory of the religion of the Mazdeans, and blessings from the other pious (souls), and blessings from Goodness and Repose and other heavenly spirits of Paradise.'

Then the religious leaders said: 'Welcome, you Wirāz, messenger of us Mazdeans, and blessings to you too. Tell us truly all that you have seen.'

Then Wirāz said: 'The first word is this: One should first give food to the hungry and thirsty and then ask questions and command work (to be performed).'<sup>1</sup> Then the high priests said: '(Be) immortal<sup>2</sup> and well.' They brought (him) well-cooked and well-scented food and provisions<sup>3</sup> and cold water and wine. They consecrated the drōn and Wirāz took the bāj and ate (his) meal and made offering<sup>3</sup>, left the bāj, praised Ohrmazd and the Archangels and acknowledged gratitude to the Archangels Hordād and Amurdād and uttered āfrīnagān.

He ordered: 'Bring a wise and intelligent scribe.' They brought a \*trained and intelligent writer, and he sat in front (of him) and wrote everything that was said by Wirāz, correctly, clearly and explicitly.

Thus he ordered him to write:

On the first night the pious Srōš, and the god Ādur came to meet me and they paid homage to me and said:

1) Being used in connection with eating food it may also mean: '(May the food be) agreeable and pleasant.' 2) lit: food 3) lit: performed méz

## Text P. 8

'Be welcome, you righteous Wirāz, even if it was not yet the time for you to come.' I said: 'I am a messenger.' Then victorious Srōš, the pious, and the god Ādur took hold of my hand, the first step with (mentioning of) humat,<sup>1</sup> the second step with (mentioning of) hūxt,<sup>2</sup> and the third step with (mentioning of) huwaršt,<sup>3</sup> (and) I came to the Činwad bridge very protecting (of the righteous), strong, created by Ohrmazd. When I came up to that place, I saw the souls of the deceased, who in the first three nights sat at the bed of the body and recited these words of the Gāthās: 'ahmāi yāhmāi uštā kahmāiēt. Blessed be he from whose goodness whosoever may get benefit.'<sup>4</sup> In those three nights as much goodness and comfort reached him as all the goodness he had seen in the world. Like a man who, as long as he was in the world, (no one) was more comfortable, more pleased or happier than he.

On the third (day) at dawn the soul of the righteous went about among the sweet-scented plants, and to him that scent seemed more pleasant than all the sweet smells that had come into his nostrils<sup>5</sup> (when he was among) the living, and that scented breeze came from the southern direction, from the region of God. Then (came forward) his own religion and his own deeds in the form of a girl

1) good thoughts 2) good words 3) good deeds 4) lit: happiness, goodness 5) lit: nose

## Text P. 9

in appearance, well grown that is she was grown in virtue, with prominent breasts (that is) her breasts swelled out, whose \*fingers were \*long, whose body was as brilliant as (her) appearance was most pleasing and (her) looks most fitting.

The soul of the pious asked that girl: 'Who are you and to whom do you belong? Never in the world of the living have I seen a better girl or<sup>1</sup> more beautiful in body than you.'

Then his own good religion and his own good deeds answered: 'Thus I am your deeds, O you youth of good thoughts, good words, good deeds (and) good religion. It is because of your will and deeds that I am thus great, good, well scented, victorious and without blemish, as you perceive. (It is) because in the world you chanted the Gāthās, consecrated the good water, (and) tended the fire. You made happy<sup>2</sup> the pious men who came from far or near. I was plump and you made me more plump, I was good, you made me better, I was worthy, you made me worthier, and though I sat in a renowned place you caused me to sit in a more renowned place, and though I was honoured you made me more honourable,

1) lit: and 2) lit: satisfied

## Text P. 10

through these 'good thoughts' and 'good words' and 'good deeds' which you practised, O man of piety. You righteous man, they will honour you after your death<sup>1</sup> on account of (your) long worship of and dialogue with Ohrmazd. Whenever for a long time, for the sake of Ohrmazd they practise<sup>2</sup> proper worship and have communion (with him) peace (will come) therefrom (for you).

Then (the width of) that Činwad bridge became nine lances long. I passed with the assistance of Srōš, the pious, and the god Ādur over the Činwad bridge blissfully, prosperously, bravely and victoriously, well protected by the god Mihr, the just Rašn and the good Wāy and the powerful god Wahrām and the god Aštād the world accomplisher, and the splendour of the good religion of the Mazdeans.

And the immortal souls<sup>3</sup> of the righteous and the other heavenly (residents) first bowed before me, Ardā Wirāz. (Then) I, Ardā Wirāz, saw the just Rašn, who had in his hand a yellow golden balance, weighing (the deeds of) the righteous and the sinful.

Then Srōš, the pious, and the god Ādur took hold of my hand and said: 'Come, let us show you Paradise and Hell and the brightness and the bliss and the ease and the joy and the goodness and the peace and the delight and the fragrance of Paradise, the reward of the righteous. Let us show you the darkness and the narrowness, the discomfort and badness and distress and evil and pain and sickness and terror and fearfulness and hurtfulness

1) lit: after you. 2) lit: do 3) frawahr

## Text P. 11

and stench of Hell, (and) the different forms of punishment which the demons and sorcerers and sinners receive. And to you we shall show the abode of the righteous and that of the liars, and we shall show you the reward for the firm believers in Ohrmazd and the Archangels. And the goodness of Heaven, and the evil of Hell. And the existence of God<sup>1)</sup> and the Archangels and the non-existence of Ahreman and the demons. And the existence of the Final Body and the next world. And we shall show you the reward of the righteous in Heaven, from Ohrmazd and the Archangels, and we shall show you the misery and the various punishments of the sinful in Hell inflicted by the sinful Ahreman and demons and evil-doers.<sup>2)</sup>

I came to a place where I saw the souls of some people who were standing together. I asked the victorious Srōš, the pious, and the god Ādur: 'Who are they and why are they standing there?' Srōš, the pious, and the god Ādur said: 'This place is called the Hammistagān and these souls stand here until the Final Body. (These are) the souls of those people whose good deeds and sins were equal. Tell the people of the world: Do not through greed and vexation desist from the good deeds (that come) more easily. Because everyone whose good deeds are three Srōš-čarnām

1) *Yazadān* plural of *yazad*, gods, deities, is here translated as singular.

## Text P. 12

more than his sins (goes) to Heaven, (and everyone) whose sins are greater (goes) to Hell, (and those) who (possess) both equally remain in this Hammistagān until the Final Body. Because of the change of air their punishment (is) cold and heat, and there is no other adversity for them.<sup>2)</sup>

And then I took the first step to the 'level of the stars', to humat, the place where the 'good thoughts' dwell. And I saw the souls of the righteous, from whom a brightness like a shining star was ever kindled, and their place and seats were very bright and shining and full of glory. I asked Srōš, the pious, and the god Ādur: 'What is this place and who are these people?' They, Srōš, the pious, and the god Ādur, said: 'This place is the 'level of the stars', and these are the souls who did not pray and did not chant the Gāthās and did not (observe) kin-marriage and did not (practise) lordship, rulership and leadership in the

world. By other good deeds they were pious.<sup>3)</sup>

I took the second step to the 'level of the moon', to hūxt, the place where the 'good words' dwell. And I saw a great assembly of the pious and I asked Srōš, the pious, and the god Ādur: 'What is this place and who are these souls?'

## Text P. 13

Srōš, the pious, and the god Ādur said: 'This place is the 'level of the moon', and these are the souls who in the world did not pray and did not chant the Gāthās and did not (observe) kin-marriage. Due to other good deeds they have come here and their brightness is like the brightness of the moon.'

I took the third step to huwaršt, the place where 'good deeds' dwell. There I reached the light which they call the highest of the highest lights. I saw the (souls) of the righteous on the golden couches and the bedding. And there were people whose brightness was like the brightness of the sun. And I asked Srōš, the pious and the god Ādur: 'What is this place and who are these people?' Srōš, the pious, and the god Ādur said: 'This is the 'level of the sun' and these are the souls who practised good kingship, rulership and leadership in the world.'

I took the fourth step to the radiant, ever blissful Paradise. The souls of the deceased came to receive us. They gave<sup>1)</sup> greetings and offered praise and said: 'How did you come, O righteous one, from that troubled and harmful world

1) lit: asked

## Text P. 14

to this world (which is) free from danger and adversity? Eat (the food) of immortality, because for a long time you shall enjoy<sup>2)</sup> peace here.'

And after that the Fire, the god Ādur, (son of) Ohrmazd came forth to receive me. He greeted me and said: 'Come in health, O Ardā Wirāz, with the moist wood, the messenger of the Mazdeans.' And I bowed and said: 'You (are welcome), god Ādur. In the world (I) always put on you seven-year-old wood and perfume, and (now) you call me (the one) with moist wood.' And then the Fire, (son) of Ohrmazd, the god Ādur said: 'Come let me show you the lake of water of the moist wood which you put on me.' And he took (me) to a place and he showed me a big lake of blue water, and said: 'This is the water which was driven out from the wood which you put on me.'

And then the Archangel Wahman, rose up from the golden seat. He took hold of my hand (mentioning) humat, hūxt, and huwaršt,<sup>3)</sup> and took me to the abode of Ohrmazd and the Archangels and other righteous ones, and the immortal souls of Zoroaster (son of) Spitāma and Kay-Wištāsp and Jāmāsp and Isadwastar (son) of Zoroaster, and other religious leaders and upholders of the religion, and I had never seen (anybody) brighter

1) lit: see 2) good thoughts, good words, good deeds.

## Text P. 15

or better than them.<sup>1)</sup> And Wahman said: 'This is Ohrmazd', and I wished to prostrate (myself) in His presence but He said to me: 'Greetings<sup>2)</sup> to you Ardā Wirāz. Be welcome. You have come from that troubled world to this pure and radiant place.' And He ordered Srōš, the pious, and the god Ādur: 'Take Ardā Wirāz and show him the stations and the rewards of the pious, and also the punishments of the wicked.'

And then Srōš, the pious, and the god Ādur took hold of my hand, and they took me from place to place, and I saw the Archangels and I saw other gods and I saw the immortal souls of Gayomart, Zoroaster, Kay-Wištāsp, Faršoštār, Jāmāsp, and other (well)-doers and religious leaders.

And I came to a place where I saw the souls of the generous, who \*went with radiance and were above the other souls in perpetual brightness. And Ohrmazd ever exalted the bright, elevated, and strong souls of the generous. I said: 'Happy<sup>3)</sup> are you, O souls of the generous, thus (being) above the other souls.' And it seemed praiseworthy to me.

And I saw the souls of those who in the world chanted the Gāthās, and worshipped, and were faithful

1) i.e. the abode of Ohrmazd etc. 2) lit: homage, adoration 3) lit: good

## Text P. 16

in the religion of the Mazdeans, which Ohrmazd taught to Zoroaster.

Then I came forward (and I saw the people, who put on)<sup>1)</sup> garments adorned with gold and silver, most glorious of all garments. And it seemed praiseworthy to me.

Then I saw in the powerfully-created light the souls of those (who had practised)<sup>1)</sup> kin-marriage, from whom a brightness as high as a mountain ever radiated. And it seemed praiseworthy to me.

And I saw the souls of the good rulers and kings, from whom radiated greatness, goodness, strength and triumph, when (they) entered into the light with the golden chariot. And it seemed praiseworthy to me.

And I saw the souls of the great ones and the truth-speakers, who walked in that (realm) of lofty brightness and great glory. And it seemed praiseworthy to me.

Then I saw the souls of those women of many 'good thoughts', many 'good words' and many 'good deeds', and of obedience, who considered their husbands as lords, in garments adorned with gold, adorned with silver, adorned with jewels. And I asked: 'What souls are they?' They, Srōš, the pious, and the god Ādur said: 'These are the souls of those women who, in the world propitiated the Water,

1) Inserted for continuity.

## Text P. 17

propitiated the Fire, and propitiated the Earth and the Plants and the Cattle<sup>1)</sup> and other good creatures of Ohrmazd. They worshipped and observed the drōn and propitiated the gods and worshipped them. And they (performed) the sacrifices and the votive offerings and propitiated the divinities of the spiritual (world) and the divinities of physical (world). And satisfied<sup>2)</sup> their husbands and lords, (and were) submissive,<sup>3)</sup> respectful, and obedient (to them). And they were firm in the Mazdean religion and were diligent in performing virtuous works and were abstainers from sin.' And it seemed praiseworthy to me.

And I saw the souls of the performers of the yazišn ceremony and priests in the elevated light and in a (station) of great respect. And it seemed praiseworthy to me.

And I saw the souls of those who celebrated the hamāg-dēn (ceremony), worshipped the gods and exhorted (others). They sat above the other souls and their good deeds stood as lofty as heaven.<sup>4)</sup> And it seemed very praiseworthy to me.

Then I saw the souls of the warriors, comporting themselves with the utmost joy and happiness in the splendid costume of commanders and with the armour of heroes, well made, golden, \*studded with gems, well decorated, all adorned in the astonishing chariot in great glory and power and victory.

1) lit: cows and sheep 2) lit: made happy 3) lit: harmonious 4) lit: high in the sky

## Text P. 18

And it seemed praiseworthy to me.

And I saw the souls of those who in the world killed many reptiles. And from them radiated the glory of the Waters and (the holy) Fires and fires and the Plants and also that of the Earth in loftiness and brightness. And it seemed praiseworthy to me.

And I saw the souls of the farmers on a brilliant couch with glorious \*bedding (and) brilliant garments, as the spiritual (souls) of the Water and the Earth and the Plants and of the Cattles stood in front of them and honoured<sup>1)</sup> (them) and uttered praise and gratitude and thanks. And they occupied a great position and a good place. And it seemed praiseworthy to me.

And I saw the souls of the artisans who in the world served (their) lords and masters, who sat on that place (which was) well covered and great, shining and bright. And it seemed very praiseworthy to me.

And I saw the souls of the shepherds who in the world reared and bred quadrupeds and sheep and protected them against wolves and thieves and tyrannical people. And when the time arrived they gave them water and grass and food and kept them from severe cold and heat, and in due season let the males (mate) and looked after them duly, and gave much benefit and profit and goodness and food and clothing

1) lit: praised



## Text P. 19

to the people of the time; and their <souls><sup>1)</sup> walked<sup>2)</sup> in the light and in the shining brightness and in great joy and happiness. And it seemed praiseworthy to me.

And I saw many golden couches <with> good bedding and cushions with suitably fine coverings, on which sat the souls of the masters of the households, and the \*farmers who made the village and household, and abode, country and estate and the desolate places prosperous, those who brought many channels and rivers and springs for cultivation and prosperity and to the benefit and profit of the creatures. And the guardian angels of the Water and the Plants and of the righteous men stand before them with great strength and great triumph; they offer them blessings and praise and acknowledge gratitude. And it seemed utterly praiseworthy to me.

Then I saw the souls of the elders <of the community>, educators, investigators, in a brilliant place <with> the greatest happiness. And it seemed praiseworthy to me.

And I saw the souls of the intercessors, the peace-seekers, the friends of the good <ones>, from whom radiated a brightness similar to that of the stars and the moon and the sun, and they ever walked joyfully in the brilliant atmosphere.

And I saw the excellent world of the pious: bright, all bliss and ease and many

1) i.e. the souls of the shepherds etc. 2) lit: walk

## Text P. 20

sweet smelling flowers, of all colours<sup>1)</sup>, in full bloom, brilliant, glorious, all happiness, all joy, of which one could never have enough.<sup>2)</sup>

Afterwards Srōš, the pious, and the god Ādur took hold of my hand and I went onwards from there.

I came to a place and I saw a big mighty river, difficult to pass, in which there were many souls and guardian angels, some whom were not able to cross, and some were crossing with great difficulty, and some were crossing easily. And I asked: 'What is this river and who are these people who are thus troubled?' Srōš, the pious, and the god Ādur said: 'This river is the many tears which men shed from their eyes mourning<sup>3)</sup> their departed, and they mourn, grieve and cry, and shed tears unjustly, and this river increases. Those who are not able to cross are those for whom after their passing much lamentation, crying and mourning was made. And those <who cross> more easily are those who are less <lamented>. And tell those in the world: 'While <you are> in the world do not unlawfully mourn and grieve and cry, for the souls of your departed shall receive that much harm and difficulty.'

1) lit: all adorned 2) from which none knows satiety 3) lit: after

## Text P. 21

And again I returned to Činwad bridge and I saw the souls of the wicked, to whom so much evil and wickedness had been shown in the first three nights that never in the world had they seen such severity. And I asked Srōš, the pious, and the god Ādur: 'Whose soul is this?' Srōš, the pious, and the god Ādur said: 'This is the soul of the wicked person<sup>1)</sup> who runs <back> to the place where he<sup>2)</sup> died, to the very spot<sup>3)</sup> where <his> soul departed. It stood by the head <of the body> and said these Gāthic words: 'O Ohrmazd the creator, to which land shall I go and with whom shall I seek refuge?' And so much evil and hardship shall happen to him in that night as<sup>4)</sup> unto a man who lived in the world, and lived in hardship and evil.'

Then a cold stinking wind came to meet him. To that soul it seemed as if it came from the direction of the North, from the direction of the demons. He had not experienced<sup>5)</sup> a fouler wind than that in the world. And in that wind he saw his own religion and deeds <in the form of> a naked whore, rotten, filthy, with crooked knees, with projecting buttocks, with unlimited <number of> spots- i.e. spots joined <to> spots- resembling the most hideous<sup>6)</sup> reptile, most filthy

1) lit. in pl. 2) lit: that wicked person 3) lit: to the top of that place. 4) lit: as in the world unto... 5) lit: seen 6) lit: sinful

## Text P. 22

and most stinking. Then the soul of the wicked person says: 'Who are you than whom I have never seen amongst the creatures of Ohrmazd and Ahreman one uglier, filthier, and fouler?' To him she says: 'I am your evil deeds, you youth of 'evil thoughts', of 'evil words', of 'evil deeds', of 'evil religion.' It is due to your will and your action that I am ugly, evil, sinful, torn out, rotten, stinking, defeated and distressed, as appears to you. When you saw anyone who performed the yazišn and drōn and praised and exalted and worshipped the gods, and looked after and protected Water and Fire and Cattle and Plants and other good creatures, you fulfilled the wish of Ahreman and of the demons, and practised unlawful deeds. And when you saw one who gave properly gifts and alms to the good and the worthy who came from far or near, and showed hospitality and received them and provided them with <necessary> things, <then> you showed meanness and shut <your> door. And though I was disrespectful, -i.e. I was considered<sup>2)</sup> bad- you made me more disrespectful. And though I was frightful you made me more frightful. Though I was complaining you made me more complaining. I was sitting in the northern region,

1) lit: things 2) lit: have been

## Text P. 23

you caused me to sit further north, because of the 'evil thoughts', 'evil words', and 'evil deeds' which you have practised. They torment<sup>1)</sup> me for a long time because of your long worship and wicked communion with the Evil Spirit. Afterwards, the soul of the wicked person put forth the first step to the 'Evil Thoughts' and the second to the 'Evil Words' and the third to the 'Evil Deeds' and ran by the fourth step to Hell.

Then Srōš, the pious, and the god Ādur took hold of my hand and when I went (further) for a while in that manner, I saw so much cold and sleet and draught and stench, which I had never seen or heard the like of in the world.

And when I came further I saw the horrifying Hell, deep as the most terrible well, extending<sup>2)</sup> down into a very narrow and fearful place, in darkness so dark that it was possible to seize it by hand. And in such stench that anyone getting that wind into his nose would struggle and tremble and fall (down). And it was so narrow that on account of its narrowness none could stay (there), and everybody thought thus: 'I am alone.' And when he had been (there) for three days and nights, he would say: 'Nine thousand years have completed and they do not release me.' Everywhere, even where the reptiles are fewer they stand as high as mountain

1) lit: scorch, burn 2) lit: standing

## Text P. 24

and they tear and chew and destroy the souls of the wicked like a dog a \*bone. Srōš, the pious, well-shaped, victorious and the god Ādur, let me pass through easily.

I came to a place and I saw a man whose soul entered into his anus<sup>1)</sup> and came out of (his) mouth, as a beam-like snake, and many other snakes were devouring his whole body. And I asked Srōš, the pious, and the god Ādur: 'What sin did this body commit whose soul is undergoing such heavy punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who committed sodomy in the world and allowed a man over himself. Now the soul suffers such severe punishment.'

I came to a place and I saw the soul of a woman who was given to eat constantly bowl (after) bowl of the filth and excrement of the people. And I asked: 'What sin did this body commit whose soul is undergoing such punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who while having menstruation did not keep herself from water and fire, and did not treat them lawfully (but) went to them.'

And I saw the soul of a man, whom they (were) scalping entirely,<sup>2)</sup>

1) lit: seat 2) lit: flaying the width of the scalp

## Text P. 25

and (were) killing him cruelly. And I asked: 'What sin did this body commit whose soul is undergoing such punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who killed a pious man in the world.'

And I saw the soul of a man into whose mouth they were constantly pouring the filth and the menstruation of women, and he kept cooking and eating his own handsome child. And I asked: 'What sin did this body commit whose soul is undergoing such punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who copulated (with women) during their menstruation period in the world, and the penalty<sup>1)</sup> for every time (he committed that) sin is fifteen and a half tanāpuhr.'

And I saw the soul of a man who was crying because of hunger and thirst, (saying): 'I am dying', and he was cutting his hair and beard continuously and drank blood and foamed at his mouth. And I asked: 'What sin did this body commit whose soul is undergoing such punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who while chattering devoured the water and the plant of Hordād and Amurdād, ate unlawfully and did not keep the bāf when in the world

1) lit: part, share

## Text P. 26

and sinfully did not celebrate the (drōn) yašt. Since he despised the water of Hordād and the plant of Amurdād, so his soul must suffer such a severe punishment.'

And I saw the soul of a woman who was suspended above Hell by her breasts and the reptiles were devouring her body. And I asked: 'What sin did this body commit whose soul is undergoing such punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who, while in the world, left her own husband, and gave herself to other men, and committed adultery.'

And I saw the souls of some men and women whose feet and neck and middle parts were chewed and separated from each other by reptiles. And I asked: 'What sins did these bodies commit whose souls are undergoing such punishment?' Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked ones who in the world walked with one shoe, went about without kustiḡ and urinated while standing and committed other acts of devil worship.'

And I saw the soul of a woman whose tongue was pulled far out of her throat<sup>1)</sup> and she was suspended in the air and I asked: 'Whose soul is this?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who, while in the world, despised her husband and master, cursed (him), abused (him), and quarrelled (with him).'

1) lit: neck

## Text P. 27

And I saw the soul of a man who was constantly forced to eat dust and ashes that were measured with bushel and bucket. And I asked: 'What sin did this body commit whose soul is undergoing such punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world did not keep the correct bushel and wine-measure and weight and measurement. He mixed water with wine, and put dust into grain, and sold them at high prices to the people. He stole things from the good and robbed (the people).'

Then I saw the soul of a man who was held in the air, and fifty demons were hitting him in front and behind with \*vipers. And I asked: 'What sin did this body commit whose soul is undergoing such punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world ruled in an evil manner and was merciless and destructive towards men and inflicted torture and punishment unlawfully.'

And I saw the soul of a man whose tongue was drawn out from his mouth and the reptiles were chewing (it). And I asked: 'What sin did this body commit whose soul is undergoing such punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world was slanderous and

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1) lit: did

## Text P. 28

made people fight against each other, and whose soul was running backwards to Hell.'

And I saw the soul of a man whose limbs they were ever breaking and separating from each other. And I asked: 'What sin did this body commit who is undergoing such punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world unlawfully killed cattle and other animals<sup>1)</sup>.'

And I saw the soul of a man on whom there were put instruments of torture from head to foot, and thousands of demons were pounding (him) from above and were beating him very painfully and severely. And I asked: 'What sin did this body commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world collected a great fortune and neither used<sup>2)</sup> it himself nor gave it to the good ones, nor divided it but kept it stored.'

And I saw the soul of a lazy man, whom they called Dawānus, whose whole body was ever being devoured by the reptiles (but) they did not devour his right foot. And I asked: 'What sin did this body commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of the lazy Dawānus, who while being in the world never

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1) lit: cows and sheep and quadrupeds. 2) lit: ate

## Text P. 29

performed a good deed, but with his right foot he threw a bundle of grass in front of a ploughing ox.'

And I saw the soul of a man whose tongue was being gnawed by worms. And I asked: 'What sin did this body commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world told many lies and falsehoods, and from him came<sup>1)</sup> much harm and damage to all creatures.'

And I saw the soul of a woman whose body was being gnawed by reptiles. And I asked: 'What sin did this body commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who in the world combed<sup>2)</sup> her locks of hair over the fire and threw hairs and lice and nits into the fire, and she placed fire under her body and held her body over the fire<sup>3)</sup>.'

And I saw the soul of a woman who went on wounding her own corpse with her teeth, and kept on eating it. And I asked: 'Whose soul is this?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who committed sorcery in the world.'

And I saw the soul of a man who stood in Hell in the form of a column-(like) snake, and his head was similar to the human head, and what was left of his body (similar) to that of a snake.

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1) lit: was 2) lit: separated 3) May be she had placed a brazier close to her indecorous lower parts.

## Text P. 30

And I asked: 'What sin did this body commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world, practised heresy.' And he crept to Hell in the form of a snake.

And I saw the souls of some men<sup>1)</sup> and women who were suspended upside down in Hell and all their bodies were constantly being chewed by snakes, scorpions and other reptiles. And I asked: 'These souls belong to what people?' Srōš, the pious, and the god Ādur said: 'These are the souls of the people who in the world did not look after fire and water. They brought filth to water and fire, and deliberately extinguished<sup>2)</sup> fire.'

Then I saw the soul of a man who was always being fed to eat the flesh and the corpses of human beings, together with the blood and the excrement<sup>3)</sup> and other dirt and stench. And I asked: 'What sin did this body commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world polluted<sup>4)</sup> water and fire with excrement and carrion and also his own body and those of (other) people, always carried (corpses) alone, and did not bathe with the bath of the nine-knotted stick.'

And I saw the soul of a man who was ever eating the skin and the flesh of men. And I asked:

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1) lit: people 2) lit: killed 3) lit: filth 4) lit: brought to

## Text P. 31

'Whose soul is this?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world withheld the wages of the hirelings and the shares of <his> partners, and now <his> soul shall suffer a great punishment.'

And I saw the soul of a man who was carrying a mountain on his back and he had that mountain on his back in the snow and in the cold. And I asked: 'What sin did this body commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world told many lies and untruths and useless words to people, and now his soul suffers such severe chastisement <and> punishment.'

And I saw the soul of a man whom they fed excrement and carrion and filth, and the demons forever beating him with stones and clods <of earth>. And I asked: 'What sin did this body commit whose soul is undergoing such punishment?' Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked people who went often to the bath, and brought excrement and carrion to water, fire, and earth. They entered <the bath> pious and they came out wicked.'

And I saw the souls of some people who cried and wept and constantly shouted.

## Text P. 32

And I asked: 'What people are these?' Srōš, the pious, and the god Ādur said: 'These are the souls of those <children> whose fathers copulated with their mothers<sup>1)</sup> and when they had been born the fathers did not acknowledge them, and now they are complaining against the fathers.'

Then I saw the soul of a man at whose feet some children had fallen and who were always crying, and the demons were falling upon him like dogs and were tearing him <apart>. And I asked: 'What sin did this body commit whose soul is undergoing such punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world did not acknowledge his own child.'

And I saw the soul of a woman who was digging into a mountain with her breast and on her head she held a <stone as big as> a millstone <shaped> like a corpse. And I asked: 'What sin did this body commit whose soul is undergoing such punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who in the world aborted her child and destroyed it and left it as carrion<sup>2)</sup>.'

And I saw the soul of a man whose body was ever being gnawed by worms. And I asked: 'What sin did this body commit?'

1) lit: pierced in the mother 2) lit: left her child as carrion, killed and threw <out>.

## Text P. 33

Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world gave false testimony and stole money from the good people and gave it to the bad people.'

And I saw the soul of a man who had human skulls in his hand and was eating the brains. And I asked: 'What sin did this body commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world <collected> wealth, not by righteousness, but by stealing the property of others, and he left it for <his> enemies, and he has to be alone in Hell.'

And I saw many people whose heads and beards were shaved and their faces were pale<sup>1)</sup>, bodies rotten all over, and reptiles were creeping<sup>2)</sup> over their bodies. And I asked: 'Who and what are these?' Srōš, the pious, and the god Ādur said: 'These are the souls of those people who in the world were deceiving heretics, and they ever destroyed men and led<sup>3)</sup> them from the good law to the bad law, and spread in the world many unlawful faiths and beliefs.'

And I saw the soul of a man whom the demons were tearing as dogs do, and the man was giving bread to the dogs and they did not eat it

1) lit: yellow 2) lit: going 3) lit: brought

## Text P. 34

and they constantly ate the breast, feet, belly and the thigh of the man. And I asked: 'What sin did this body commit whose soul is undergoing such heavy punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man<sup>1)</sup> who in the world withheld food from the shepherds' dogs and watchdogs, or has beaten or killed <them>.'

And I saw the soul of some men who were always gnawing people's excrement and human refuse and carrion and filth. And the demons dug up stones and ever piled<sup>2)</sup> <them up on their> backs,<sup>3)</sup> and they were carrying a mountain <of those stones> on their backs, and they were not able to support<sup>4)</sup> it. And I asked: 'What sins did these bodies commit, whose souls are suffering such punishment?' Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked ones who in the world measured the land and measured <it> falsely and deprived many people of their properties<sup>5)</sup> <so that> they came to need and poverty and always had to pay high taxes.'

And I saw the soul of a man who was digging into a mountain with <his> fingers and nails, and the demons were beating <him> from behind with a viper, and were frightening <him>. And I asked: 'What sin did this body commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world

1) lit: people 2) lit: threw 3) lit: behind 4) lit: carry 5) lit: made people without root and fruit.

## Text P. 35

violated the limits and boundaries of others' (properties) and took land for himself.'

And I saw the soul of a man whose flesh was being grated<sup>1)</sup> from his body with an iron comb and was given to him to eat. And I asked: 'What sin did this body commit whose soul is undergoing such punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world promised false protection to men.'

And I saw the soul of a man whom they constantly subjected to<sup>2)</sup> (attack with) swift arrows and stones and clods (of earth). And I asked: 'What sin did this body commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world often broke<sup>3)</sup> the contract<sup>4)</sup> with the pious and the wicked. For both contracts (are valid), with the pious as well as with the wicked.'

And Srōš, the pious, and the god Ādur took hold of my hand and brought me to the 'lawful summit' beneath the Ānawad bridge, into a desert, and in the middle of that desert below the Ānawad bridge, (they) showed (me) Hell in the earth, and from that place came so (loudly) the complaints of Ahreman and of the demons and devils and many other souls of the wicked that it seemed to me that the seven regions of the earth were trembling. When I heard those cries and groans I was frightened and I asked Srōš, the pious, and the god Ādur: 'Do not bring me here, \*turn back,' and then Srōš, the pious, and the god Ādur said to me:

1) lit: pulling off 2) lit: trampled 3) lit: lied 4) repeated

## Text P. 36

'Be not afraid, because there shall not be any dread for you from this place.' And Srōš, the pious, and the god Ādur went ahead, and behind, I, Ardā Wirāz, without any fear, went further into that dark Hell.

And I saw that dangerous, fearful, terrible, painful, harmful, stinking, very dark Hell: Then I pondered and it seemed to me like a well to the bottom of which thousands of cries<sup>1)</sup> could not reach, and (it was so deep that) if they put all the wood in the world (down) into the fire in that most stinking, dark Hell, that (fire) would never smell. And again (as close as) the ear to the eye stood the souls of the wicked in as great a number as the hairs of the mane of a horse. None can see the others nor does he hear a sound. Every one thinks: 'I am alone.' And for them (are) the gloom and darkness and stink and horror and pain and various punishments of Hell. He who is in Hell for one day cries out: 'Are not yet those nine thousand years completed that they do not relieve me from Hell?'

Then I saw the souls of the wicked who were ever suffering punishments of different kinds such as: snow, sleet, severe cold, and the heat of a quick-burning fire, and stench, and stone and ashes, hail and rain, and many other

1) lit: voices, words

## Text P. 37

evils in that horrible dark place (where) they died. And I asked: 'What sins did these bodies commit whose souls are<sup>1)</sup> undergoing such heavy punishment?' Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked people who in the world committed many mortal sins and extinguished the Fire of Wahrām, and destroyed the bridge of the \*navigable river, and spoke falsely and untruthfully and have often given false testimony, and because of their will to anarchy and greed and meanness and lust and anger and envy, they have killed pious people, and they have acted with much deceit. Now their souls must suffer such heavy pain and punishment.'

Then I saw the souls of those who were being stung and continually gnawed by snakes, and I asked: 'To whom do these souls belong?' Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked ones who in the world denied God and religion.'

And I saw the souls of the women whose heads were cut off and separated from their bodies, and their tongues were ever crying, and I asked: 'To whom do these souls belong?' Srōš, the pious, and the god Ādur said: 'These are the souls of those women who in the world wept and lamented excessively

1) lit: What sin did this body commit whose...

## Text P. 38

and beat their heads and faces.'

Then I saw the soul of a man whom they were dragging to Hell and continuously beating. And I asked: 'What sin did this body commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world often washed his head and face and hands and shirt<sup>1)</sup> and other filthy (parts) of his body in large pools<sup>2)</sup> or running springs, and hurt the Archangel Hordād.'

And I saw the soul of a woman who ever cried and cut off the skin and flesh of her own breast and ever ate it. And I asked: 'What sin did this body commit whose soul is undergoing such heavy punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who left her own child crying in need and hunger.'

And I saw the soul of a man whose body they had put in a copper pot. They ever cooked (him and) his right foot was outside that pot. And I asked: 'What sin did this body commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who while living went very often to married women lecherously and sinfully, and his whole body was sinful,<sup>1)</sup> (but) with that right foot

1) *šubtg*: may be an adj. for hands: dirty(?) hands. 2) lit: standing water 3) lit: sinner

## Text P. 39

(he) hit and killed and destroyed many frogs, ants, snakes, scorpions and other reptiles.'

And I saw the souls of those wicked ones who swallowed (what they had) defecated and again swallowed and defecated. And I asked: 'Whose souls are these?' Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked ones who in the world did not believe in the spiritual (world) and have been ungrateful to the religion of Ohrmazd the creator. They have doubted the goodness of Paradise and the evil of Hell and the existence of the resurrection and the Final Body.'

And I saw the soul of a woman who was cutting her chest and breasts with an iron comb. And I asked: 'What sin did this body commit whose soul is undergoing such heavy punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who in the world despised her husband and lord. She was evil (to him) and treated (him) badly. She beautified herself and she whored<sup>1)</sup> with the husbands of others.'

And I saw the soul of a woman who constantly licked a hot oven with her tongue, and ever burnt her hand under that oven. And I asked: 'What sin did this body commit whose soul is undergoing such heavy punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who in the world quarrelled with her husband and lord and was sharp-tongued<sup>2)</sup>

1) lit: sinned 2) lit: dog-tongued

## Text P. 40

and she was disobedient and did not consent to copulation whenever he wished, and she stole money from her husband and secretly saved it for herself.'

And I saw the soul of a woman who was coming and going, crying and weeping, and on (her) head were always falling<sup>1)</sup> hail and sleet, and under her feet ran<sup>2)</sup> a river of molten copper, and she was always cutting her head and face with a dagger. And I asked: 'What sin did this body commit whose soul is undergoing such heavy punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who became unlawfully pregnant by someone else's husband and destroyed the child. And because of the pain and the punishment she thinks as if she heard the cry of that child. And she runs,

and running, seemed (to her) so difficult as if she walked on the molten<sup>3)</sup> copper. And she hears the cry of that child, and is always cutting her head and face with the dagger, and longing for her child and cannot see it. She has to suffer this punishment until the Renovation.'

And I saw the souls who had fallen down with their chest<sup>4)</sup> into slime and stench, and a sharp sickle went into their feet and other limbs, and they ever called for their fathers and mothers. And I asked: 'Who are these souls, and what sins did they commit whose souls are suffering such a great punishment?'

1) lit: coming 2) lit: went 3) lit: warm 4) lit: whose chest had fallen

## Text P. 41

Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked ones who in the world hurt their fathers and mothers and did not, in the world, do penitence and ask forgiveness of their fathers and mothers.'

And I saw the soul of a man and a woman who were having their tongues held (out) and the snakes were always gnawing at their mouths. And I asked: 'What sin did these bodies commit and who are these souls?' Srōš, the pious, and the god Ādur said: 'These are the souls of those who in the world were always slanderous and made people quarrel with one another.'

And I saw the soul of a man who was hung by one foot in the darkness of Hell, and he had an iron sickle in his hand, and ever cut his breast and arm-pits, and was driving an iron nail into his eye. And I asked: 'Whose soul is this and what sin did he commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man to whom was entrusted the arbitration of a city, and that which was proper for him to decide<sup>1)</sup> and order was not decided and ordered. And he used<sup>2)</sup> deficient<sup>3)</sup> weights and measurements<sup>4)</sup> and he did not hear complaints from the poor and from travellers.'

And I saw the souls of a man and a woman whom they were ever leading, the man to Paradise and the woman to Hell. And the woman had put her hands to the tie and the sacred girdle of the man and she said: 'How is it that while living we had every goodness together, now

1) lit: do 2) lit: kept 3) lit: smaller 4) lit: kabtz



## Text P. 42

they are leading you to Paradise and <dragging> me to Hell?' And that man said: 'It is because I received things for the good ones and the worthy and the needy and gave <them> things, and I practised 'good thoughts' and 'good words' and 'good deeds', and I remembered the gods and reproached the demons, and I was faithful to the good religion of the Mazdeans. But you despised the good and the poor and the worthy and the travellers, and you reproached the gods and you worshipped <in> the idol temple, and practised 'evil thoughts' and 'evil words' and 'evil deeds', and you were faithful to the religion of Ahreman and the demons.'

Then the woman replied: 'In the world your body was always lord and sovereign over me, and my body and spirit and soul belonged to you, and my food and property and clothing came from you. Then why did you not torment and punish me for it, and why did you not teach me the purpose of goodness and righteousness, so that afterwards I should have done goodness and righteousness, and as a result I should not now suffer this torment and punishment.' And then the man went to Paradise and the woman to Hell. And the woman, <because> of that repentance, was in no other adversity in Hell but darkness and stench. And the man, among the pious in Heaven, righteously sat in shame for not having converted and not having taught the woman who was in his possession.

## Text P. 43

And I saw the souls of the women into both of whose eyes they had driven wooden pegs, <and who were> hanging downwards by one leg. And many frogs, scorpions, snakes, ants, flies, worms, and other reptiles went into and came out of their mouths and noses and ears and anuses and vulvas. And I asked: 'To whom do these souls belong and what sins did they commit whose souls are suffering such severe punishment?' Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked women who in the world had husbands and slept with other men and committed adultery, and defiled<sup>1)</sup> the bed and the bedding of their husbands and hurt their bodies.'<sup>2)</sup>

And I saw the souls of women who had been hung downwards and from them had \*grown <something> like a hedgehog of iron with thorns, thrust into the body and pulled back <again>, and the semen of all kinds of demons and the stench and the filth were going into their mouths and noses to a finger's depth. And I asked: 'Whose souls are those who<sup>3)</sup> are suffering such severe punishment?' Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked women who in the world were unfaithful<sup>4)</sup> to their husbands and kept away from them and were always dissatisfied, and refused to have intercourse.'

1) lit: destroyed 2) lit: the body of the husband 3) lit: What sin was committed by those whose souls... 4) lit: broke <the bonds> of loyalty.

## Text P. 44

And I saw the soul of a man whose penis was bitten and constantly gnawed by snakes, and snakes and worms voided upon both his eyes. And an iron nail had grown upon his tongue. And I asked: 'What sin did this body commit whose soul is undergoing such heavy punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who committed many acts of sodomy, and through unlawful lust he copulated with the wives of others, and deceived the wives of others by his flattery, misled them and separated <them> from <their> husbands.'

And I saw the souls of the women who were ever devouring their own menstrual <discharge>. And I asked: 'What sin did these bodies commit whose souls are undergoing such severe punishment?' Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked women who did not take proper care in their menstruation <period>, and injured the water and fire and earth of Spandarmad and Hordād and Amurdād and looked at the sky and the sun and the moon, and defiled<sup>1)</sup> the <large> cattle and the <small> cattle, with their menstruation and defiled the pious man.'

And I saw the souls of the women from whose ten fingers flew blood and filth, and they sucked and drank<sup>2)</sup> it, and worms kept coming into their eyes. And I asked: 'Who are these souls, and what sins did they commit who are undergoing such severe punishment?' Srōš, the pious, and the god Ādur said:

1) lit: injured 2) lit: ate

## Text P. 45

'These are the souls of those wicked women who painted <their faces> and used the hair of others as ornament<sup>1)</sup> and led the eyes of pious people astray.'<sup>2)</sup>

And I saw the souls of those who were hung by one foot upside down with a knife stuck into their bellies. And I asked: 'Who are these souls?' Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked ones who in the world illegally killed and slaughtered <large> cattle and <small> cattle.'

And I saw the souls of those who were thrown under the hooves of cows. <The cows> gored them with their horns, tore their bellies and broke their bones, and they were lamenting. And I asked: 'Who are these people?' Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked ones who in the world muzzled<sup>3)</sup> the mouths of the ploughing oxen and cows, and did not give them water in the heat and kept them working hungry and thirsty.'

And I saw the souls of the women who cut their own breasts with their own hands and their own teeth, and the dogs always tore their bellies and ever ate them, and <with> both feet <they> stood on

1) lit: Ornamented their hair with that of other <women>. 2) lit: fixed (or tied) the eyes of men of God. In the Pāz. MS. H18: *gehān*: 'the people of the world.' 3) lit: tied

## Text P. 46

the hot copper. And I asked: 'Whose souls are these and what sins did they commit?' Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked women who in the world made food while having menstruation and brought it to the pious man and bade him eat, and they always resorted<sup>1)</sup> to sorcery, and they injured the earth of Spandarmad and the pious man.'

Then I saw the souls whose backs, hands, and feet had wounds, who were hung \*upside down in (molten) copper, and heavy stones ever rained on their backs. And I asked: 'Who are these and what sins did they commit?' Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked ones who in the world possessed cattle and put them to hard work, and unjustly loaded them with heavy burdens, and did not feed them enough, and continued to use them in weakness, and (when) they were wounded did not withhold them from work and did not cure them. Now they have to suffer such heavy punishment.'

Then I saw the soul of a woman who was digging into an iron mountain with her breasts, and a child cried from the other side of the mountain, and the cry was always being heard,<sup>2)</sup> and the child could not reach the mother, nor the mother the child. And I asked: 'What sin did this body commit whose soul is undergoing such heavy punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who in the world became pregnant, not by her husband, but by another man,

1) lit: asked 2) lit: came

## Text P. 47

and she said: 'I was not pregnant,' and she aborted<sup>1)</sup> her child.'

And I saw the soul of a man, both of whose eyes were gouged out, his tongue was cut out, and he was hung in Hell from one foot, and his body was always being raked with a two-headed brass comb, and an iron nail was driven<sup>2)</sup> into his head. And I asked: 'Who is this man and what sin did he commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked judge<sup>3)</sup> whose (duty) in the world was to judge the wicked. And received bribes and gave devious judgements.'

Then I saw some souls who were hung upside down in Hell, and they took the blood, filth, and brains of men into their mouths and brought it into their noses and they ever cried: 'We maintain correct measurement.' And I asked: 'Who are these bodies and what sins did they commit?' Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked ones who in the world (when) selling things to men used<sup>4)</sup> deficient and smaller weights and measurements<sup>5)</sup> and other vessels.'

Then I saw the soul of a woman whose tongue was cut out and whose eyes were gouged out, and snakes, scorpions, worms and other reptiles were eating the brain of her head, and from time to time she seized her own body with her teeth and chewed the flesh. And I asked: 'What sin did this body commit?'

1) lit: destroyed 2) lit: hit 3) lit: man 4) lit: kept 5) kabiz

## Text P. 48

Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who, in her lifetime was a whore and practised much sorcery, and was a source of much mischief.'

Then I saw the soul of a woman<sup>1)</sup> whose tongue was being branded. And I asked: 'What sin did this woman commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who, in the world had a sharp tongue and with her tongue she hurt her husband and lord.'

Then I saw the soul of a woman who was eating her own carrion. And I asked: 'What sin did this woman commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who in the world ate much meat and gave (it) to others and kept this secret from her husband.'

Then I saw the soul of a woman whose breasts they were branding, and her belly was torn apart and the intestines were given to dogs. And I asked: 'What sin did this woman commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who in the world bewitched poison and oil and gave them to men (to eat).'

Then I saw the soul of a woman on whose body they put an iron skin and they stretched<sup>2)</sup> her mouth open and (forced) it back (on) to a hot oven.

1) lit: great sin came from her. 2) lit: souls of some women 3) lit: brought

## Text P. 49

And I asked: 'What sin did this woman commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who, when alive, was married to a man of good character and intelligent, and she violated<sup>1)</sup> her husband's covenant, and slept with a sinful and evil-natured man.'

Then I saw the soul of a woman over whose body crawled<sup>2)</sup> a mighty serpent, and (it) went into (her) mouth. And I asked: 'What sin did this woman commit whose soul is undergoing such punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who violated the next-of-kin marriage.'

Then I saw the soul of a woman who ever raked her body and face with an iron comb, and was digging at an iron mountain with her breast. And I asked: 'What sin did this woman commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who in the world sinned and because of gluttony did not give milk to her child. Now she is always crying: 'Here I shall

dig into the mountain and give milk to my child.' Not until the Renovation will she reach that child.'

Then I saw the soul of a man who was suspended upside down from a tree and was fornicating. And they poured<sup>1)</sup> semen into (his) mouth and ear and nose. And I asked: 'What sin did this man commit whose soul is undergoing such heavy punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world committed adultery and seduced the wives of other (men) and misled them.'

Then I saw the souls of those who in Hell

1) lit: lied 2) lit: rose up 3) lit: left

#### Text P. 50

were falling side by side because of weakness, and were ever crying because of thirst and hunger and cold and heat. And the reptiles cut the back of their feet and other limbs. And I asked: 'What sins did these souls commit that they are suffering such heavy punishment?' Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked ones who in the world denied themselves food and bed, and failed to offer these things to the good and worthy, and in no way practised charity, and left themselves, (as well as) the people under their lordship, hungry and thirsty and without clothing, and they suffered cold and heat, hunger and thirst. Now they are dead and their wealth is left to others. Now the souls are suffering such severe punishment due to their own deeds.'

Then I saw the souls of those whom the snakes were stinging and whose tongues they were ever eating. And I asked: 'What sins did these souls commit whose souls are suffering such heavy punishment?' Srōš, the pious, and the god Ādur said: 'These are the souls of those liars and untruthful<sup>1)</sup> (people) who in the world told much falsehood and lies and untruth.'

Then I saw the soul of a man who was killing his child and was eating his brains. And I asked: 'What sin did this body commit whose soul is undergoing such heavy punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that sentencing judge

1) lit: untruthful speakers

#### Text P. 51

who made just decisions between applicants for justice, and did not look with benevolence and justice on the plaintiffs and the defendants, but through a desire for wealth and greed screeched with anger and severity at the litigants.'

Then I saw the souls of those who had wooden nails driven into their eyes. And I asked: 'What sins did these bodies commit whose souls are undergoing such heavy punishment?' Srōš, the pious, and the god Ādur said: 'These are the souls of the treacherous ones who in the world withheld goodness from men.'

Then I saw the souls of those who had fallen downwards in Hell

#### Text P. 52

and smoke and heat were blown<sup>1)</sup> on them from below, and cold wind from above. And I asked: 'What sins did these bodies commit whose souls are suffering such severe punishment?' Srōš, the pious, and the god Ādur said: 'These are the souls of those who in the world offered<sup>2)</sup> no place nor lodging<sup>3)</sup> to travellers, nor an inn, nor cooking place, nor frying-pan.<sup>4)</sup> And if they provided<sup>5)</sup> (them) they demanded payment.'

Then I saw the souls of those women who with their own hands were placing their breasts in a hot frying-pan, and they were always turning these from side to side. And I asked: 'What sin did these women commit whose souls are suffering such heavy punishment?' Srōš, the pious, and the god Ādur said: 'These are the souls of those women who did not nurse their own babies, made them weak, and destroyed them, and for worldly gain gave milk to other (women's) babies.'

Then I saw the soul of a woman who was constantly cutting into a mountain with her breasts, and she was always thirsty and hungry. And I asked: 'What sin did this woman commit?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked woman who did not give milk to her baby and left the baby hungry and thirsty, and herself because of greed<sup>5)</sup> and lust for illicit intercourse went with a strange man.'

Then I saw the soul of a man whose tongue had been cut off, and they pulled him by his hair and scattered excrement<sup>6)</sup> (on him), and weighed (him) with a kabiz. And I asked:

1) lit: thrown 2) lit: gave 3) lit: house 4) lit: oven 5) lit: desire for greed. 6) lit: carrion

#### Text P. 53

'What sin did this man commit whose soul is undergoing such severe punishment?' Srōš, the pious, and the god Ādur said: 'This is the soul of that wicked man who in the world received the grain and said: 'I will sow it,' and he did not sow it, but ate it, and made the earth of Spandarmad a liar.'

Then I saw the soul of a man and of a woman whose tongues were cut off. And I asked: 'What sins did these bodies commit whose souls are undergoing such severe punishment?' Srōš, the pious, and the god Ādur said: 'These are the souls of the wicked man and the wicked woman who, while living, told many lies and untruths and made their own souls liars.'

And I saw the souls of a man and of a woman who defecated and ate (the faeces). And I asked: 'What sins did these bodies commit whose souls are undergoing such severe punishment?' Srōš, the pious, and the god Ādur said: 'These are the souls of the wicked man and the wicked woman who devoured corpses (of animals) through sinfulness, and killed the beaver in the water, and smote and killed other creatures of Ohrmazd.'

And I saw many souls of the wicked men and women in the terrible fearful, hurtful, harmful, painful, gloomy hell, who suffered various pains and punishments.<sup>1)</sup>

1) The sentence is emended. Otherwise the attributes can be referred to the souls and not to Hell.

#### Text P. 54

Then I saw the souls whose tongues were raked with wooden pegs, who ever descended upside down into Hell, and the demons kept raking<sup>1)</sup> all their bodies with iron combs. And I asked: 'To whom do these souls belong, and what sins did they commit whose souls are undergoing such heavy punishment?' Srōš, the pious, and the god Ādur said: 'These are the souls of those wicked ones who in the world were disobedient to their rulers, and were hostile to the army and troops of the lord. Now here they must suffer such severe pain and torment and punishment.'

Then I saw the Evil Spirit, full of death, destroyer of the world, of evil religion, who in Hell ever ridiculed and mocked the wicked ones and said to them: 'Why did you eat the bread of Ohrmazd and do my work, (and why) did you not think of your Creator, but fulfilled<sup>2)</sup> my wishes?' Thus he screeched very scornfully at the wicked.

Then Srōš, the pious, and the god Ādur took hold of my hand and brought me from that dark, terrible, fearful place to the place of everlasting light, to the assembly of Ohrmazd and the Archangels. When I was about<sup>3)</sup> to bow, Ohrmazd was before me, blissful.<sup>4)</sup> He said: 'Welcome, pious Ardā Wirāz, messenger of the Mazdeans,

1) lit: cutting 2) lit: practised 3) lit: I wished 4) lit: peaceful

#### Text P. 55

return to the material world and tell truthfully to the inhabitants of the world what you saw and understood. For I, who am Ohrmazd, am with (you). Everyone who speaks correctly and truly I know and understand. Say (these things) to the wise.'

And when Ohrmazd talked in this manner I remained astonished, for I saw a light but did not see a body, and I heard a voice and I understood it was Ohrmazd. And Ohrmazd the Creator, the holiest of spiritual beings, said: 'You Ardā Wirāz, say to the Mazdeans of the world: 'There is only one way of righteousness, the way of pōryōtkēših,<sup>1)</sup> and the other ways are all no ways. Take that one way of righteousness and do not waver from it, neither in prosperity nor in difficulty, nor in any manner whatsoever. And practise 'good thoughts', and 'good words' and 'good deeds.' And be steadfast<sup>2)</sup> in that same religion which Spitāma Zoroaster received from me, and which Wištāsp spread in the world. Maintain proper justice and abstain from the improper. And be also aware of this, that cattle become dust, horses become dust, and gold and silver become dust, and the body of man becomes dust. He alone never mingles with the dust who in the world praises righteousness

1) The primal doctrine of the Mazdean religion, orthodoxy. 2) lit: stand

#### Text P. 56

and performs good deeds.' Ardā Wirāz, return safely (to) your own village, since every (act of) cleanliness and ceremonial ablution that you perform and keep, and everything that you preserve lawfully, and accordingly whenever mindful of God you perform pāk yōjdahr, and all your acts of worship, I know them all.'

And when I heard those "words I bowed profoundly<sup>1)</sup> to Ohrmazd the Creator. Then Srōš, the pious, translated<sup>2)</sup> me victoriously and bravely to this bedding place.

May the glory of the good religion of the Mazdeans be victorious. It was so, may it be ever more.

Finished in health and joy and peace.

1) lit: deep 2) lit: let pass

COMMENTARY

1:2

Zardušt (Av. Zarathustra), son of Pourušaspa of the Spitāma. The prophet of ancient Iran. 'Zoroaster chosen to complete the redemption (Y. 46<sup>3</sup>). Professes himself as an enemy of the deniers (Y. 43<sup>8</sup>). Powerless (Y. 46<sup>2</sup>), but promises those who will support him rewards from Ahura Mazdāh (Y. 46<sup>13</sup> 19). Receives support from Kavi Vištāspa (Y. 46<sup>14</sup>). The prophet recognizes Ahura Mazdāh as *spānta*, full of blessing (Y. 43), asks his God about his plan for the world (Y. 44). After his death Zoroaster is honoured by the community as its head and spokesman (Y. 27<sup>13</sup>), the one who watches over the good creation (Yr. 42<sup>2</sup>). In the later texts Zoroaster is the incarnation of reborn humanity. He brings Yima's paradise, not yet touched by death and old age back to earth. Just as water and plants never dried in Yima's kingdom, so Zoroaster's birth and adolescence brings new growth for water and plants, and for him Angra Mainyu withdraws from earth (Y. 17<sup>18</sup> 19). Zoroaster is attacked by Angra Mainyu (Vd. 19). From a later point of view Zoroaster is the one who begins the redemption which is completed by Astvatarəta at the transfiguration'. Barr, *Avesta*, p. 227. (Translated from the Danish.)

It has not yet been established when and where he was born. He may have been born in the north-east of Iran and according to Prof. Boyce: 'In the absence of any external evidence, it seems natural to conclude that the prophet lived some time between 1400 and 1000 B.C. when his people were perhaps still dwelling in the northern part of central Asia, before moving south to fix their abode in Khwarezm'. Boyce, *History I*, p. 190. See also Lehmann-Haupt, 'Wann lebte Zarathustra?', *Stud. Pavry*, pp. 251-80.

On the controversy among scholars regarding the time and the teachings of Zoroaster see Henning, *Zoroaster*. On the birth of Zoroaster, according to later traditions, see Molé, *Légende*. See also S.N. Gajendragadkar, Indo-Iranian, Literature, Life, Ethos, *JCOI*, 49, 1980, pp. 66-90; Mayrhofer, *Namengut* pp. 42-54; Jackson, *Zoroaster*.

1:4

sēsad sāl three hundred years.

The figure three hundred has no historical importance. This figure is used in other Pahl. books to indicate an indefinite span of time. In *MX*, XXVI.25, Jāmšīd is mentioned to have made the world 'without death' for a period of 300 years (in some MSS. 600 years). Firdowsī says that death, jealousy, sickness and pain became unknown to men for 300 years when Jāmšīd conquered the realm of demons. *Šāh-nāma* ed. Vul. p. 26. See also Boyce, *Letter* p. 28, where Aristotle admonishes Alexander thus: 'Were your earthly span to last 300 years, account but as a tale your days unnumbered'. On the basis of this figure Belardi, pp. 95-6 has tried to ascertain the exact date of Zoroaster's birth.

1:6

gannāg mēnōg The Evil Spirit.

Av. Angra Mainyu. Pahl. Ahreman: The hostile or corrupting spirit who is the creator of 'non-life', destroyer of life and the symbol of all evil. From the beginning of creation he is the opponent of his twin Spānta Mainyu (Y. 45<sup>2</sup>). Later on he is regarded as the direct opponent

of Ahura Mazdā himself. The destructive character and the nature of the Evil Spirit have been discussed in Boyce, *History I*, pp. 192-229; Darmesteter *Ohrmazd et Ahriman*; Barr, *Avesta*, p. 191. See also the Bibliography.

- 1:7 \*Aleksandar <I> Hrōmāyīg Alexander the Roman (= Byzantium, i.e. Greek).

The most hated mortal person in Pahl. literature. Not only did he bring to an end the Achaemenian dynasty (550-330 B.C.), but he was also responsible for the chaos and confusion that interrupted the continuity of traditions in Zoroastrianism. A circumstance which is discussed widely in spite of the great uncertainty about the religion of the Achaemenians. On the Pahl. tradition concerning the transmission of the Avesta, and the burning of it by Alexander see Bailey, *ZorPr*, p. 149 ff. On the works of Persian and Arab historians such as Ibn al-Balki, Mas'ūdi, and Ibn-i Hazm on this subject see Minow, *Tansar*, pp. 140-41. On the religion of the Achaemenians see Dandamaev, *Achāmeniden*; Bianchi, 'L'inscription des daivas et le Zoroastrisme des Achéménides'. *RHR*, 1977-3, pp. 3-30.

- 1:9 nibard ud \*wišēg violence and fear(?).

HW, p. 3, *naparto va dahik* 'war and devastation'. West *Gloss*, p. 191, has translated *dahik* as: 'ravage, havoc, devastation'; Bailey, *BSOS*, VI, p. 58, 'despised', *TPS* 1959, p. 111 'damage, destruction'; Nyberg, *Manual II*, p. 215, \**višēk* 'distress'; Belardi, p. 23, *nipart u dahik* 'war and torment'. Nyberg's \**wišēg* seems equally possible but perhaps with the meaning 'fear'.

- 1:12 dēn religion.

From Av. *daēnā* and the verb *dāy-* which has a wide range of meanings such as: seeing, beholding, realizing etc. The original meaning is inner consciousness, the inner being, or the realization of the fundamental truth of life, namely Zoroaster's message. As Kaj Barr puts it: 'The righteous person immediately sees and realizes how the new life that Zoroaster is advocating must be. This knowledge which he has gained becomes the standard of his religious attitudes by which his conduct is decided. The unbeliever on the other hand has not gained that knowledge, or rather has gained a wrong knowledge about the coming existence. From the beginning of creation Ahura Mazdā has created in man his *daēnā* (Y. 46<sup>6</sup>). Thus man is endowed with the spiritual organ to gain the knowledge and to choose rightly.

*Daēnā* follows one's will and one's choice. The one who makes his thought now better, now worse also makes his *daēnā* now better and now worse by his deeds and words. (Y. 48<sup>4</sup>). Barr, *Avesta*, p. 196.

The *daēnā* is also used about the total content of the message of Zoroaster, the total sum of the right knowledge which is given through his message (Y. 44<sup>11</sup>). Thus in the later Avesta and in Pahlavi writings the word has come to mean 'religion'. The people who by their 'bad thoughts', 'bad deeds' and 'bad words' do not follow the right path of truth, as well as those who follow the false prophets, *jud-kešan*, their

*daēnā* goes in the direction of Ahreman's wishes. They do not follow *dēn* i *dādār* *Ohrmazd* ... *weh dēn* i *māzdešnān*, but *dēn* i *Ahreman* ud *dēwān*. Text p. 42:8.

By the time when the religious message of Zoroaster came to be written down in books, *dēn* got the meaning of 'the holy scriptures' or 'authoritative canonical texts of the religion'. (Nyberg *Manual II*, p. 61). In a few passages in *AWN*, *dēn* clearly means the scriptures: 1:12 4:6.

In later Zoroastrian tradition *dēn* is also personified in the shape of a girl. See Widengren 'La Rencontre avec la Daēnā, qui Représente les actions de l'homme', *Orientalia Romana*, 5, 1983, pp. 52-78. See note 8:20.

- 1:15 diz i \*Nihist

With regard to *KLYT* *npst* there are several interpretations.

HW, p. 141, 'And this religion, namely all the Avesta and Zand... was deposited in the archives, in Staxr Pāpakān'. In a note they explain: 'or among the city of documents; *karitā*, or *kiritā*, must be traced to Chald. *qiryetā*, Hebr. *qiryat* which later is used in the names of several towns, as the English word 'fort' is in the names Fort William... etc. See Z-Pahl. *Glos*. p. XI: (= *diz* i *nipist*: fort of written document).'

Bailey, *ZorPr*, p. 152: 'had been placed in Istakhr of Pāpak in the House of Archives'. In a note he adds: 'The Aramaic QRYTA 'town' is found also in *Kārnāmak* i *Arataxšēr* i *Pāpakān*, ed. Anita, 12.17 as *k l y t* *ḡ k* referring to the *diz* of kirm (10.8). The Dēnkart (*DkM* 405. 20.22; 412.5.) has *diz* i *nipist*. Hence the equation *KLYT* = *diz* is assured. The word *nipist* with *s* i can be justified as a dialectical (Persian) form of *nipist* with *š* i as Pahl. *frēstak* beside N. Pers. *frēšta*, but it is perhaps to trust the text too much.'

Nyberg, *Manual II*, p. 141 rejects Bailey's interpretation and writes: 'nipast [npst] place where a thing is deposited, depository, gloss of *KLYT* = *qellāitā*... A form \**nipist* for *nipist* is nowhere attested, so the *diz* i *nipist* has to disappear from our context'.

Gobrecht, p. 386 translates: 'Gebäude der Niederlegung, Aufbewahrung'. He thus combines Bailey's and Nyberg's views.

Belardi, p. 25, *andar Staxr* <i> *Pāpakān pat kellaitā nipast nihāt* *ēstāt*, and translates: 'had been placed in a depository, in Staxr i Pāpakān'. Commenting on this phrase (pp. 22-28) he finally comes to this conclusion: 'the best is to assume *kallitā* as the Aramaic word *qellāitā* used technically and occasionally by our author, in order to signify a 'depository'. Therefore I do not follow Nyberg who expunges *nipast* as a later gloss, and takes the hapax *klyt* as a beterogram to be read *nipast*.' He then continues the discussion on *nipast* in its past. part. form meaning: 'having laid down', and writes: 'still I shall think that *nipast* here functions as a 'verbal adjunct' of the pluperfect specifying the effect of having been 'nihāt'. Accordingly we could translate: 'they had been placed (in such a way that they were) lying down in a depository'.

A well-known Iranian historian records the name as Nifišt and



relates the traditions connected with it.

Three times in his *Fārsnāma* Ibn al-Balxī mentions the 'mountain of Nifišt' as a 'depository of the Zoroastrian writings'. 'He was educated in Fārs and being well acquainted with the physical and political conditions of the country, was in due course of time commissioned by the brother and successor of Barkiyāruq, namely Sultan Ghiyāthu'ddīn Muhammad 498-511 (A.D. 1104-17), to compose the work... since the book was dedicated to this Sultan who died in 511 (A.D. 1117)... the *Fārsnāma* must have been completed during the first decade of the sixth century A.H., equivalent to the twelfth A.D'. (introduction p. xi). *Fārsnāma* was written at least two centuries before our present MSS. of *AWN* (K20 being written c. 1371 and H6. A.D. 1397.), and by writing *nifišt* attests the tradition and the historical pronunciation of the word as *š t* and not *s t*. The variants of this word in other MSS. of *Fārsnāma* are *nighišt*, perhaps an allusion to Naghš-e Rostam in Fārs. Thus I uphold Bailey's view in reading the word \**npšt*. See also Pöhl Tedesco: 'Dialektologie der westiranischen Turfan Text', *La Monde Oriental*, AO, XV, 1921, p. 203.

Before leaving this word it is worthwhile to give a translation of Ibn al-Balxī's passages about the mountain of Nifišt: 'Zoroaster the wise appeared in the time of Wištāsf and brought the creed of Gabrs (= Zoroastrianism). Before (his time) people were followers of the Sabean (religion). When Zoroaster appeared Wištāsf at first rejected him, later he accepted him. And he had brought the book of Zand. All this wisdom was written with gold ink on twelve thousand prepared cow-hides and Wištāsf accepted them. In Istaxr-e Pārs there is a mountain which is called 'the mountain of Nifišt'. It is said that there are carvings on the rocks of faces and wonderful images. This book of Zand and Pāzand was deposited there. The Gabrs say 'they have not been able to find it', they say: 'It has been taken up into the sky''. p. 49-50.

'(Wištāsf) imprisoned him (his son Isfandyār) in a castle in Istaxr and he himself went to Pārs to the mountain of Nifišt, which was mentioned before and busied himself by reading the book of Zand and meditating on it and by praying. p. 51'. Finally on p. 128 after a lengthy and detailed description of Istaxr he writes: 'The mountain of Nifišt, the depository of the book of Zand which was brought by Zoroaster, is also near the Istaxr'.

KLYT<sup>2</sup> for *diz* is not easy to explain. I think NPers. *kalāt* (fortress), *kalāta* (house), and Arabic *qal'a* (castle) are all involved in this pseudo-idiogram. Probably the writers of our MSS. have mixed the Parth. idio. BYRT<sup>2</sup> (= *diz* v. Gignoux *Glossaire*, p. 50) with Persian *kalāt*, *kalāta* and thus have made BYRT<sup>2</sup> > \*BYLT<sup>2</sup> > \*KLYT<sup>2</sup>. The idio. BYT<sup>2</sup> (house) has also been involved. The NPers. word *xāna* (house) which in H6. is written under idio. KLYT<sup>2</sup> supports this idea. Often in H6. the NPers. translation of some Pahl. words appear between the lines. It is difficult to ascertain whether the writer of the MS. himself has explained the Pahl. words or it has happened later. How the idio. KLYT<sup>2</sup> was taken for BYT<sup>2</sup> and explained as *xāna* is difficult to say. But BYT<sup>2</sup> is quite similar to BYRT<sup>2</sup> and it is enough

that the scribe knows words such as *kalāt* (fortress), *kalāta*, *qal'a* (castle) and finally invents \*KLYT<sup>2</sup>.

## 1.19 Hērbādān

Av. Aēθra-patay- *AirWb* 20. A class of Zoroastrian priests. The way they are mentioned here, with precedence over the Mōbads, is not in accordance with the modern hierarchy of Zoroastrian priesthood. To-day the Hērbads are only entitled to perform minor religious ceremonies such as marriage and Afringān but not the Yasna, Vendīdād or Wāz, which are to be performed by Mōbads. See Modi, *Ceremonies*, p. 195. Hērbad is also the title of the head of the mission, the teacher of the theological school (Kanga, *Handarž*, p. 38). In ancient times the Hērbads served at the Fire Temples and enjoyed a position perhaps higher than the Mōbads. See. Widengren, *Stand II*, p. 123. They were also engaged in political activities and attained to high positions. See Christensen, *L'Iran*, index.

On merging the Hērbads and the Mōbads into one class see Humbach, *AI*, *Homage Universal II*, P. 238 ff. See also Chaumont, 'Recherches sur le clergé Zoroastrien. Le Hērbad'. *RHR*, CLVIII, 1960 pp. 55-80. On the interpretation of the word see Bailey, *BSOAS*, XX, 1957, pp. 41-4; and vol. XXI, 1958, pp. 536-8. See Wikander, *Feurepriester*, index.

## 2.9. tā ān ka zād... Ādurbād ī Māraspandān

Ādurbād the famous Dastūr and minister of Shapur II (309-379), is one of the two historical persons who are mentioned in our text. The other is Weh-šāpūr (note 3:14). Ādurbād rendered great services to Zoroastrianism. He compiled the text of the Avesta, composed some supplementary prayers in Pāzand, an example which was followed by other Dastūrs. He also made rather harsh judgements on unbelievers and the followers of other religions.

His reforms were similar to the reforms intended by the composers of *AWN*. Therefore it is not strange to see that such a personage is suddenly mentioned when a description of confusion in religious affairs is given, and someone is sought to be the tool for making the desired reforms. Both Ādurbād and Wirāz accomplished very rare and unusual missions to purify the state of the religion. His resemblance to Wirāz becomes more evident when we remember that he submitted himself to the ordeal of the molten copper to testify the truth of the religion. (*Šnš*, XV, 15.17). It is said that he felt as if milk were being poured upon his breast.

Scholars translating this passage have wondered why Wirāz had to undertake his journey after the reforms of Ādurbād, but I am inclined to suggest that our text talks only about the birth of Ādurbād and explains which Ādurbād. Thus *AWN*, a late composition, mentions three events that had occurred in the past. 1) The victory of Alexander and its effects. 2) The birth of Ādurbād 3) The journey of Wirāz and his message. Nowhere in our text can we see the positive results of Wirāz's journey. Many years had to pass until Ādurbād became the great Dastūr of Shapur II, underwent the ordeal and introduced the

necessary reforms in the religion.

In another Pahl. text we see that Ādurbād is undergoing the ordeal on one condition: 'Pour the molten metal on my breast. If it happens that I am burnt, you speak the truth; if I am not burnt, you ought to wash your hands of apostasy and you ought to be without doubt and suspicion about the good Mazdayasnian religion and about the word of Viraf and you ought to accept it'. (*PerRiv.* p. 46).

Taking into consideration the Zoroastrian traditions reflected in Pahl. literature, the passage about Ādurbād and his reforms, has to be placed chronologically after the mission of Wirāz and not, as it might appear from the text, before it.

Wirāz's journey has been used to legitimate the actions of Dastūrs such as Ādurbād, to convince the people that the priests have been divinely guided through the vision of Wirāz.

- 2:11 \*passāxt ī pad dēn kard as an accomplishment of a religious deed.

In both MSS. (K20 and H6), we here have PWN s<sup>2</sup>ht emended to \*passāxt. HW, p. 144, *pavan sākht* (for \*passāxt) and *Dēnkart* (for dēn kard) and translate: 'on whose breast, in the tale which is in Dēn-kart, melted brass was poured'.

Bailey, *ZorPr*, p. 152: *pat <pa>ssāxt*. Nyberg, *Manual*, II, p. 153: *pat-sāxt* (= accomplishment, performance, ordeal), and translates the sentence: 'A ī M., who accomplished (*kart*) the ordeal (*pat-sāxt*) upon it (*patiš*: in order to prove its truth) conformably to Religion (*i pat dēn*) melted metal being poured on his breast'.

Belardi, p. 30, argues for adding <var> ordeal before *passāxt* and reads: '*kē pat-iš <var> passāxt i pat dēnkart* who, for this purpose, accomplished <the ordeal> according to Dēnkart'. See also D.N. MacKenzie, 'Zoroastrian Master of Ceremonies', *Me.Henning*, pp. 264-71.

Adding a word for 'ordeal' or translating *passāxt kardan* in this context other than: 'to perform the ordeal', seems unnecessary. The act of pouring the molten metal on a person (if not for torture) in itself means an 'ordeal' and the sentence is clear. Even an expression like *war ī garm* (lit: a hot breast) means 'ordeal by heat' see Kutwal, *SupŠns*, XIII, 17, p. 177. See also Darmesteter, *ZA*, II, p. 733. n. 30; and Brühl, *zSR*, II, p. 7.

Performing the ordeal by fire can be traced back to old Indo-Iranian cults. See Boyce, 'On Mithra, Lord of Fire', *Mon.Nyberg*, I; Kotwal, *SupŠns*, XV, 17, p. 63; On the tradition regarding the last ordeal with molten metal, at the time of the Great Judgement of the Lord see: Boyce, *History I*, pp. 34-5 and pp. 242-3; On the ordeal and swearing in the juridical processes in pre-Islamic Iran see: Përikhanian, 'Ordalija i skjatva v sudoproizvodstve doislamskogo irana', *Peredneazijskij Šbornik*, II, 1979, pp. 182-92.

- 2:14 \*šēbišn confusion. Pāz. *šawišn*. cf. Henning, *Verbum* 180, 26  
HW, p. 146, read *shaspigān* and translate the sentence: 'and the people of this religion (religious books), deposited in *Shaspigān*, were in doubts'. By *Shaspigān* is meant *Šiz* (or *Taxt-e Sulaimān* in *Takāb* in

Azarbaijān). According to traditions this place had also been used to treasure the copies of the Avesta. This reading has made some scholars elaborate on the difference between the two priestly schools of Zoroastrianism: the *Šiz* group with North-West and the *Staxr* group with South-West traditions. On this see Wikander, *Feuerpriester*.

Bailey *ZorPr*, p. 152: *ut en dēn andar šaspišn <i> martōmān andar gumān būt hand* 'The faith became doubted in the turmoil of men'.

Gobrecht, p. 384; and Belardi, p. 33: *šēpišn* 'confusion'. Belardi has treated this word exhaustively. pp. 33-8.

2:fn

\*andōh-ōmand <ud> purr-pim \*grieved and sorrowful.

\*andōh-ōmand is the emendation of hwt<sup>2</sup>ywmnd = *xwadāy-ōmand* suggested to me by Prof. MacKenzie. *Xwadāy-ōmand* meaning 'subdued, having a master, loyal, obedient' is accepted by HW and Belardi and the sentence is translated: HW, p. 146, 'on that account they were loyal and apprehensive'. Belardi, p. 39, 'compared with those scoundrels they were submissive and sorrowful'.

*Andōh-ōmand* which means: 'grieving, sad' matches very well with *purr-pim*: sorrowful, describing the feelings of the priests when seeing the confused state of the religion.

2:16

adur ī \*Farnbay the fire of the priests.

On this and other Zoroastrian Fires see Boyce, 'On the Zoroastrian Temple Cult of Fire', *JAOS* 95/3, pp. 454-65; 'On the Sacred Fires of Zoroastrians' *BSOAS*, XXXI, II, 1968, pp. 52-68; Erdmann, *Feuerheiligtum*; Duchesne-Guillemin, *Religion*, p. 77 ff; Gnoli, 'La sede orientale del fuoco Farnbāg', *RSO*, 1956, p. 301 ff; Schippmann, *Iran. Feuerheil*; Jackson, 'The Location of the Farnbāg Fire, the Most Ancient of Zoroastrian Fires', *JAOS*, 41, 1921, pp. 81-106.

The word Farnbay means 'dispensing Xwarnah' and is transcribed differently as: Farnbāg, Farānbāg, Farōbāg, Farrōbāg, Frenabāg, Farrbāg and Farrbay. The spelling, as it also appears on several seals, is *plnbg* or *plnb<sup>2</sup>g* but later on we notice it in Book Pahl. as *plwb<sup>2</sup>y*, leading to the Pāz. Frōbā, Farōbag. Gignoux has pointed to the Syriac spelling -*prw<sup>2</sup>* in *ḏrprw<sup>2</sup>*: ādur-farrwā and suggests that the real pronunciation has been Farrbay. See Gignoux, 'Les Nomes Propres en Moyen-Pers Épigraphique', *Pad nām ī yazdān*, Paris, 1979, p. 35 ff.

3:1

yazišn is a liturgical service performed either in the Fire temple or in private homes. In the course of a long prayer, accompanied by certain rituals, all the 72 chapters of the Yasna are recited. The ceremony, which is performed by two qualified priests *zot* and *raspi*, has two parts: 1) Paragnā 2) Yasna proper. The Paragnā consists of six ceremonies: *Barsam*, *Aiwiyāonghan*, *Urvarān*, *Jivām*, *Zor* and *Haoma*. Each of these ceremonies requires the performance of different rituals as well as the reciting of different parts of the Yasna. In the last one the Hoama juice is prepared ceremonially.

The Yasna proper contains only some of the rituals performed in the Paragnā, but the 72 chapters of the Yasna are to be recited. See: Modi, *Ceremonies*, pp. 246-310; Boyce, *History I*, index.

3:1 **drōn** is a round loaf of bread made of unleavened dough. The consecration of this bread by a priest is called *drōn yaştan*.

During five ritual tastings, the priest while reciting part 3 to part 8 of the Yasna, performs the act of blessing the food and gives thanks. Together with the bread some butter *gōšdāg* (Av. *gaoš.hudā*) is also offered. The butter represents the animal kingdom. The service is also called 'yašt ī drōn' and can be offered to any of the *yazads* or the deceased persons.

*Drōn yašt* was formerly celebrated by laity and priests alike, but nowadays it is celebrated only by the priests in the Fire temple. The priest who performs this ceremony must undergo the *baršnūm* purification (see note 3:2 *yōjdahrgarīh*). Usually part 3 to part 8 of the Yasna is recited, but there are variations in this rule according to the particular intention of the ceremony.

The ceremony has three elements: 1) The preparation of the bread 2) Arrangement of the service. 3) Dedication. To bake the bread one should preferably use wheat flour and mix it with clean water. Nine small cuts are made on the bread three times three, indicating 'good thoughts, good words and good deeds' trebled. Bread cut in this manner is different from unmarked bread which is called *farasat*. Besides the bread there must be butter, garden rue, garden herbs, wine, pomegranate, flower, juniper, fresh fruit, water, wood and the *barsom* twigs (originally twigs of some sacred tree, today represented by metal rods). These have to be arranged in a special way on the table, the *drōn* being placed in the middle of the table.

The priest who performs the *drōn* ceremony, usually assisted by the helping priest, while reciting the parts 3 to 8 of the Yasna has to observe rituals such as turning his head in different directions, sitting, standing, moving *barsom* twigs from the right side of the table to the left side, and tasting the wine and the bread. After the bread has been tasted in silence it is offered to the others present.

The *drōn* forms an essential and initial part of the greater services. *Wirāz* observed the rites of the *drōn* before his journey, (5:14.) but when he returned the priests collectively celebrated it (7:10). See *Modi, Ceremonies*, index (under *darun*); *Šnš*, III, 35. n. 7; Boyce and Kotwal, 'Zoroastrian *bāj* and *drōn*', *BSOAS*, XXXIV, 1971, part I, pp. 58-73. and part II, pp. 298-313; *PerRiv*, index.

3:1 *Āfrinagān* is celebrated at all great festivals together with the *drōn* but also alone by itself. Two priests administer the ceremony which can be held in honour of a departed soul or one of the *yazads*. Fruits and wine are consecrated during this ceremony and the one who eats or drinks the consecrated object recites *Y. 37*.

The four important *āfrinagān* are: *āfrinagān dahmān*; *āfrinagān gahambār*; *āfrinagān gāthā* and *āfrinagān rapithwin*. See: Boyce, *Stronghold*, index; *Modi, Ceremonies*, pp. 354-84; *PerRiv*, index.

3:1 *nērang* is the bull urine consecrated by religious ceremonies. It is also the religious incantation, verses which are recited to smite the demons. When applying the consecrated urine, the *gōmēz*, such verses are to be

recited.

The *gōmēz* is prepared by two priests who have qualified for this ceremony by undergoing the *baršnūm* ceremony (see note 3:2), and completing it with other ceremonies (*xūb*, *gewrā*, *bāj* and *drōn*) in six successive days.

Ceremonially the priests make pure two water pots, one larger than the other, two small water pots, and a cup. Then they collect urine from a white uncastrated bull and a number of ordinary bulls which are brought into the temple. This should take place before sunset.

The vessel containing the urine and the vessel containing the water are placed between the slabs of stone, *alātgāh*, and on the stone are placed sacred utensils such as *vars* (i.e. the consecrated hair of the sacred bull tied on a metal ring), *hōma* (the holy drink), *urvarām* (Av. *urvara* - tree, here: a twig of pomegranate tree used in the liturgical services), *parā hōma* (the juice of *hōma* when prepared and consecrated ceremonially), *manthra* and *zand* (i.e. the religious texts) and *barsom* (originally sacred twigs, today represented by metal rods). After midnight the *Vendidād* ceremony is performed, which together with other accompanying rituals lasts 7 hours. This final ceremony consecrates the urine which is now called *nērangdēn*.

3:1 *pādyābīh* is the simplest ceremony of cleansing and purification and does not need the help of priests. It is to be performed several times during the day, in the early morning after rising from bed, after using the toilet, before meals and before prayers.

After reciting the verses from the Avesta, the one who performs the *pādyāb* ceremony washes his hands and face first with *gōmēz* (the consecrated urine of the bull) and then with water. The arms must be washed three times (*Vd. XIII*) from the elbow to the wrist. The face is washed from the top of the brow to the neck, and the feet must be washed three times up to the knees. In the absence of *gōmēz* of the bull, the *gōmēz* of other quadrupeds may be used. Travellers or those who cannot find water should use dust or sand. The final part of the ceremony is the untying and the tying of *kustīg* (note 26:15), the sacred girdle, while reciting its proper formula. See: *Modi, Ceremonies*, pp. 83-90. For a comprehensive study of the purification rites of Zoroastrians see Boyce, *History I*, 'The Laws of Purity', pp. 294-324; *Stronghold*, 'The Laws and Rites of Purity', pp. 92-193.

3:2 \**yōjdahrgarīh* the *baršnūm* ceremony.

*Baršnūm* is one of the highest forms of purification. Anyone who comes into contact with a dead body or unclean object must undergo this ritual, which lasts ten days (nine nights). It is called *baršnūm ī nōh šaba*, the bathing of nine nights, where one spends ten days in retreat, in a place called '*baršnūm gāh*'. Today in towns '*baršnūm gāh*' is built as an extension of the Fire temple, but formerly it was situated far away from the populated part of city to minimize the risk of contamination. It was a yard with a circular wall around it in order to avoid corners for germs to lurk in. The ground inside, as well as the area around it, up to 60 feet in all directions was cleared of trees. The yard was built without

a roof to allow the rays of the sun to enter. Today the rule of removing trees from the vicinity is not observed either.

On the surface of the ground are laid 9 sets of 5 stones with intervening sets of 3 stones each. In ancient days, instead of stones, there were holes where the applicant for purification used to sit. Today the candidate squats naked by them, moving from one stone to the next, gradually becoming cleaner. The candidate must be helped by two priests called yōjdahrgars. The priests should themselves previously have been prepared for this duty by performing several ceremonial rituals. They carry with them to the baršnūm gāh the objects required for the purpose, such as gōmēz, the consecrated urine of the bull, consecrated water, two nine-knotted sticks, one with the metal spoon tied to it, the other with a nail, two metal cups and a twig of the pomegranate tree. Priests when entering the 'baršnūm gāh' have to 'prepare' the place by performing a set of rituals. This also includes drawing furrows with the stick around each set of stones. The candidate has to undergo some ceremonial rituals and fulfil various requirements before starting the main process of purification on the stones.

Then the candidate, while squatting naked on the first set of stones, drinks nērang (the consecrated urine of the bull), and rubs his body with nērang and sand which is given to him by the priest with the help of two sticks. At this stage the priests do not touch the candidate and the whole ceremony is performed at a distance with the help of two sticks. A dog's gaze has a purifying effect and drives away the demons, so a dog is present at this ceremony. The candidate then moves forward to the next set of stones and repeats the ceremony, becoming cleaner and cleaner as he gradually moves to the final stone. After ridding himself of impurity in this way on all the nine sets of stones, the candidate then steps aside and is washed ceremonially with water. He then puts on a new set of clothes with the help of a priest, who at the same time performs the ceremony of consecrating the cloth. Finally the candidate takes wāz (= bāf) (note 5:19), and repeating prayers, puts on his kustīg (note: 26:15), thus preparing for his 9 nights of retreat. The place of retreat is called 'Nahn-xāna' or 'Baršnūm-xāna', where the candidate observes in solitude the strict rules of cleanliness and does not come into contact with anything. The meals served for him are modest, and he uses gloves in order not to touch the brass with his still impure hands. He is to sleep on the bare ground with only a thin blanket under him. His sleep has to be short and watchful. A nocturnal pollution can vitiate the whole baršnūm. Wooden things are also to be avoided, water should be used only for drinking, the pādyaḅ (note 3:1) must be performed with gōmēz. On the fourth day of the retreat the candidate goes through a bathing ceremony. This is called 'now šūr, new wash'. This ceremony which takes place in 'baršnūm gāh' involves using gōmēz, consecrated water, reciting various prayers and putting on the kustīg. The candidate is helped by a priest who has himself been through the baršnūm ceremony. He then returns to his retreat and repeats the bathing ceremony on the seventh and the ninth day. Only after the final bath can he freely come into contact with

other people. At the present time this ceremony of purification is held only for the priests who are qualifying themselves for religious services.

It is very rare for a layman to be a candidate. See: *Vd.* VIII, 35-72; XIX, 20-25.; Boyce, *History I*, pp. 313-18. Modi, *Ceremonies*, pp. 97-145. For illustrations of the candidate in *baršnūm gāh* with two priests and the gazing dog, as well as the plan and the picture of the place see Hartman, *Parsism*, plates XIX, XX, XXVIII, XXIX, XXX; Menant, *Les Parsis*.

- 3:3 dēwān demons. (Av. Daēva). 'Zarathustra's name for the old Arian gods whom he repudiates; false gods. In *Vd.* 10<sup>9</sup> and 19<sup>43</sup> the following are mentioned among the Daēvas: the old Arian god of war Indra and also Saurva (Indian Sarva, a deity of the same ferocious kind as Rudra) and Nanghaithya (Indian Nāsatya). At the choice at the beginning of life the Daēvas in their delusion chose the most pernicious disposition and ran to Aēšma to make sick the life of man (*Y.* 30<sup>6</sup>). They are evil rulers (*Y.* 44<sup>20</sup>). The Zarathuštrians break away from the Daēvas (*Y.* 12<sup>1.4</sup>). All demonical powers who threaten the health of life are called Daēvas or daēvical spirits: Angra Manyu (*Vd.* 19<sup>1</sup>), Aži Dahāka (*Y.* 9<sup>8</sup>). Those who do not adhere to Zoroastrianism are Daēva worshippers. (*Yt.* 5, 6<sup>8</sup> 9, 4<sup>13</sup>). Barr, *Avesta*, P. 197. (Translated from the Danish.)

- 3:7 hāmōyēn all.  
See: O. Klima, 'Das Pahlavische Hāmōkēn und sein Nebenformen' *ArOr.* XXXI, 1963, p. 442. ff.; Pagliaro 'Notes on Pahlavi Lexicography', *Me. Jackson*, pp. 140-8.

- 3:10 xwēšihā yourselves.  
Commonly used in NPers. as *xoditān*, you yourselves, by yourselves. HW, p. 148, 'sit yourselves down'. Gobrecht, p. 384, 'Ihr sollt euch nun eureselts niedersetzen'. Belardi, p. 110, 'sit down in your turn'.

- 3:13 Wirāz Traditionally read Virāf, also in the NPers. version H28. This reading is supported by de Menasce, *JA*, 1949, pp. 3-7. See also: Brthl. *AirWb*, 1454. 'Eigenname eines Gläubigen'. According to Bartholomae it comes from the Old Indian verb *rajaṭi*. The name occurs in the Avesta *Yašt* XIII, 101. See also: Kellens, *Les noms-racines*, p. 282, n.1. \**Virā-aza*- 'qui mène hommes'; Mayhofer, *Personennamenbuch*, p. 95. nr. 371.

- 3:14 Weh-šāpūr or Weh-šāpūhr: Name of a famous Mōbad and commentator of the Avesta in the time of Khosro I (531-579 A.D.). His name appears also in the passage concerning the tradition of the editing of the Avesta in *Manuščihr's First Epistle to the People of Sirakān* (i. 4. 14-17). For the list of the occurrence of this word in Pahl. texts see Belardi, pp. 43-6.

This sentence as well as the sentence about Ādūrbād (note 2:9), are probably interpolated in the text to connect the voyage of Wirāz with two historical persons who have rendered great services to the revival of Zoroastrianism in the later Sasanian period.

## 3:18 war \*nēzag lance of ordeal.

HW, p. 8, *va li nahīchak* (*wl* is read as *W L*), later corrected in West, *Gloss*, p. 237 to *wl nahīchak* 'the lot of selection'. Gobrecht, p. 388: *wr whyčk* 'das Los als Entscheidung'. Belardi, p. 47. *var vēčak* 'lots of the trial'. Nyberg, *Manual II*, p. 208: *vēcak*. The use of arms as instruments of ordeal in Sasanian Iran as well as the reading of *nēzag* in this passage is discussed by Gignoux, 'Une ordalie par les lances en Iran'. *RHR* cc-2/ 1983, pp. 155-61. See also note 2:11.

4:2 humat, būxt, huwāršt good words (star level), good thoughts (moon level), good deeds (sun level). Names of the three levels of the sky which lead to Paradise. *MX*, II, 145. Also the three levels of Paradise itself. *MX*, VI, 9-13.

These words seem to be considered holy or with a heavenly power of bliss, guidance, and protection. Just as the phrase 'pad nām ī yazadān, In the name of God', is used to initiate a task so these words are used to bless an action. Here when casting the lances of ordeal, they are mentioned in order that heavenly assistance may be derived from them to help the priests select the right man. The same happens when three cups of wine are given to Wirāz to put him to sleep (5:17), when he is taken to Cinwad bridge (8:4,5), and lastly when he is to enter the ahode of Ohrmazd. Wirāz visits these three heavenly levels and is finally led to the radiant, ever blissful Paradise.

In order to make these levels correspond with the numbers of *Amaša Spēntas* some Pahl. books talk of six or seven levels. Thus the stars are divided into two groups of 'fixed' and 'unmixable' stars, *GBd*, II, 9., and the limbo, *hammistagān* is stretched from the earth to star-level *MX*, VI, 18.

As we see from the text, the souls of pious people are placed in accordance with their deeds, on different levels. The real Paradise is, however, the sun-level where all the *yazads* stay. (*PahlRiv*, LXV, 1). In our text we find them on the fourth level, the radiant, ever-blissful Paradise.

The NPers. equivalent of these three words: *guftār-e nīk*, *pindār-e nīk* and *kirdār-e nīk* have become symbols of Zoroastrianism in Iran where non-Zoroastrians identify the message of Zoroaster with these three mottoes. The words are sometimes written decoratively and are hung framed on the walls of homes or shops of Iranian Zoroastrians. See also: Bernfried Schlerath, 'Gedanke, Wort und Werk im Veda und im Awesta', *Antiquitates*, pp. 201-21.

4:5 Yašt From Av. Yašti, 'Worship of God through prayers, hymns of praise, or sacrifice. Hymn which invokes and praises a *yazat*, one 'worthy of adoration'. The Yašt-collection in the Av. contains 21 hymns. The oldest and the most important of these hymns are those which celebrate Aṇədvi Sūrā Anāhitā (*Yt.* 5), Tištrya (*Yt.* 8), Mithra (*Yt.* 10), the Fravašis (*Yt.* 13), Vərəθraghana (*Yt.* 14), Vayu (*Yt.* 15). These are joined by the Haoma-poems which are incorporated in the Yasna (*Y.* 9-11). The deities who are praised in these poems are gods who had considerable prestige from the Arian period. When it spread

the new religion had to take into consideration worshippers of these deities and therefore the gods were admitted to the Zoroastrian cult, taking rank as 'worthy of adoration'. The cult of sacrifice which was connected with them had to give way to the symbolic Zoroastrian sacrifice. As far as possible their old myths were re-interpreted so that the 'history' of the deity became part of the redemption. In several cases, however, heathen features of the deities have escaped Zoroastrian censorship. As far as these deities are concerned, the composition of hymns has a living Arian tradition to lean on, witness numerous similarities with Indian hymns of the Veda-age. As a rule, the Yašts are composed according to a fixed framework. In a prologue the deity is legitimized as a Zoroastrian deity. Ahura Mazdāh himself encourages Zarathustra to honour Anāhitā (*Yt.* 5<sup>1</sup>, cp. stanzas 12-18 where Ahura Mazdāh sacrifices to Anāhitā in Airyana Vaejāh in order to urge Zarathustra to work for the religion), Ahura Mazdāh honours Tištrya-star (*Yt.* 8<sup>1</sup>), and he tells Zarathustra about the power and the strength of the Fravašis who came to his own rescue. Ahura Mazdāh has created Mithra and made him like himself in capacity for being adored and praised (*Yt.* 10<sup>1</sup>). In the hymn itself the deities are praised for the prosperity or protection they have granted the Aša-world. Also for the support they have given the heroes of the earliest times and Zarathustra and his pious followers in return for the sacrifices they have brought the deity. Only a few of these old Arian deities, whom Zarathustra had excommunicated, have kept their names: Mithra, Vayu, Haoma. Most of them appear under new names in order to live down their disrepute and set off the service they have rendered under the auspices of the new master Ahura Mazdāh. Also belonging with the old Yašts is the hymn to Xvarənah, the blessing (*Yt.* 19). It is probably somewhat younger than the Yašts already mentioned. It presupposes that the landscape around Lake Hāmūn (Sistān) has already been Zoroastrianized since it is impossible to expect that the final saviour is to come from that place. The well-balanced account which this Yašt gives of the Xvarənah's existence through the ages, from the very beginning with the creator Ahura Mazdāh and until the Saošyant at the end of the world, also seems to presuppose the more systematical theological speculation of a later age. It is a speculation concerned especially with the last times and the resurrection of the dead. Taking the old Yašts as models, hymns have been written for deities who only in Zoroastrian raiment have obtained greater importance. This is the case of e.g. Sraoša (= Aryaman) and Aši (= Bhaga). Sraoša as the opponent of the demons is modelled on Mithra, as the one who fights against the demons. The hymns to Sraoša, some of which are in the Yašt-collection (*Yt.* II, following the Mithra Yašt), some in the Yasna (*Y.* 57), use stanzas which originally belong to the Mithra-hymn. The hymn to the Zoroastrian goddess of fortune Aši (*Yt.* 17) is in some parts equal in poetic power to the best in the old Yašt poetry, particularly in the first part which impressively describes the wealth which Aši brings her aristocratic worshippers: rich houses, precious objects, beautiful women, fast horses and carriages (*Yt.* 17<sup>6-14</sup>). No doubt Arian goddesses of fertility and prosperity of the



same type as the Iranian Anāhitā are models for the Aši figure. The hymn borrows from the Anāhitā-Yašt and the Mithra-Yašt. Incidentally there is a certain warmth in the portrayal of Aši in stanzas 21-22 where she calls Zarathustra to her carriage and, as it were, blesses him. One is reminded that Aši, like the Arian Bhaga, is among the attendants of Mithra, the friend of man. Moreover the Yašt-collection contains hymns to the sun and the moon, to Rašnu and other deities which do not concern us here. It should only be mentioned that also Ahura Mazdāh and the Aməša Spəntas have got their bymns. They should not be left out. But these are pure litanies, invocations of gods and praise of their good properties. Here the attachment to a mythical tradition, which is the life-giving element in the old Yašt-poetry, is missing. As a conception of Zarathustra Ahura Mazdāh and the Aməša Spəntas have no myths. Diction and composition refer these hymns, which are constructed upon Gāthā-reminders and loans from other Yašts, to the decadence of Zarathustrian poetry.' Barr, *Avesta*, pp. 224-6. (Translated from the Danish.)

4:8 \*griyist hēnd they wept, (or cried).

'dl>dyt' here emended to \*gldyst is due to the fact that drāyīdan is a way of daevic speaking or chattering. There is no need to attribute such an act to the innocent sisters of Wirāz. But \*griyistan suits the text perfectly. HW, Gobrecht, and Belardi have all read it as it stands: drāyīd (or drāyīt). Hansen (p. 61), reads: wyr>st (= virast, prepared, arranged) which does not go with the rest of the sentence either.

4:13 xānag-ē dar a house.

The word BB> dar (= door), has confused scholars dealing with AWN, who have either taken the 'door' as the subject of the sentence (HW: 'the door of the house' p. 150), or have devoted several pages to prove that the 'dar' means 'interior'. (Belardi, pp. 52-5). Prof. Tafazzoli has drawn my attention to the fact that in Iran using the Aram. word BB>, Arabic bāb, in connection with 'house', is very common. In NPers. yak bāb xāna simply means 'a house' or rather the whole house. If someone owns half a house, then in juridical terms he owns nīm bāb xāna, and the owner of e.g. five houses has panj bāb xāna. Thus xānag-ē dar is to be translated as 'a house'.

5:10 mām ī mēnōg Fire temple (lit: the abode of the spirit).

This phrase can easily be interpreted as 'Fire temple'. The Farr(ō)bāy Fire of Pārs, as seen in 2:16 is the scene of a very delicate and sacred mission. The religious leaders and the sisters of Wirāz are reciting the Avesta and Zand and are guarding the body of Wirāz for seven days and nights. H28 is quite clear in stating that 'They put a bed in the middle of the Fire temple'. It also states that Wirāz made patēt, confession of his sins in front of the Fire before drinking the wine. See HW, p. 150 n. 5, where mām ī mēnōg is explained as 'the dwelling of the angel of Fire (Adur-yazad), the Fire temple'. On mēnōg and gētīg see: Shaked, 'The notions of mēnōg and gētīg in Pahlavi texts and their relation to eschatology', *AO, XXXIII*, 1971, pp. 59-107.

5:10 gyāg-ē sih gām pad ān ī xūb

A spot thirty feet from the Fire (lit: from that good one).

Pad ān ī xūb is translated differently by scholars dealing with this sentence:

HW, p. 150, 'A place which was thirty footsteps from the good (literally: as to that which is good)'. The following comment by Dastūr H. Jamaspji Asa is added in the footnote: 'As the soul of Viraf was about to quit the body, it was necessary that the latter should be treated as a dead body, and be kept thirty footsteps away from the fire, water and other holy things. (See *Vd*, III, 17; V, 48; VIII, 7.)'. The Dastūr does not mention the rest of *Vd*, VIII, 7. where it is prescribed that the dead body must be kept 'three steps from the righteous man', a point not mentioned in our text.

Gobrecht, p. 385, 'Einen Platz von 30 Schritt als denjenigen des Hup', by Hup he means the ceremony of purification mentioned by Modi, *Ceremonies* p. 91, n. 3; 104 and 349.

Nyberg, *Religionen*, p. 290, 'Einen Platz, 30 Schritte im Umkreis, an einer guten Stelle'.

Belardi, P. 61, 'a thirty-step 'wide' place for that good (man)'. The conclusion is reached after a lengthy discussion. pp. 61-5.

I suggest giving pad the same value as az; ān ī is an alternative for ān (Brunner *Syntax* p. 64), and xūb is the Fire here mentioned by one of its attributes.

5:12 pad bōy <I> xwaš be bōyēnīd perfumed (himself) with sweet smell.

For the name of the perfumes which were used in such ceremonial fumigation see *Vd*, IX, 32. Such fumigation is no longer practised by the Parsis.

5:16 may ud mang ī Wištāspān The wine and henbane of Wištāsp.

According to Dēnkard, the Hōma drink mixed with henbane was given to Wištāsp so that he would perceive the glory and the mystery of the celestial world *DkM*, VII, 4.85 (Molē, *Légende*, p. 59). See: Widengren, *Stand II*, P. 67. ff., where other cases of such visionary drinks are discussed; Boyce, *History I*, p. 298 n. 14; and Dhabhar, 'Use of Wine in Zoroastrian Rituals', *Essays*, pp. 181-195.

For mang/hang see E.A. Grantowskij, *Rannjaja isortija iranskix plemen perednej azii*, Moskova, 1970, p. 286 ff; Viccaji Dinshah, 'A note on the Pahlavi word mang in Ardai-Viraf Nāmeḥ', *JCOI*, 23, 1932, p. 108 ff.

5:19 wāz or bāj

The recitation of formulae from the Avesta in connection with a religious or secular act is called bāj. This recitation gives to the act a divine protection and endows it with heavenly blessing. Reciting the bāj in a special ceremony also serves as a tribute to glorify one of the yazads, or departed persons. In such a ceremony the sacred bread drōn, fruit, consecrated water and butter is used and the bāj is to be uttered by a priest who has undergone the baršnūm purification. There are thirty different kinds of liturgical bāj which the priest recites as a

part of services. See: Modi, *Ceremonies*, p. 338.

In the case of secular actions the bāj is to be recited three times: before the action, accompanying it, and after it. Examples of such secular actions in daily life are the bāj for marriage, birth, taking a bath, sleeping, etc. The most common bāj is that for eating and drinking. The text used for this purpose varies according to the importance and solemnity of the occasion. The small bāj most often recited by the layman when eating, takes about half a minute. On this occasion the first passage of the 37th chapter of the Yasna with a few introductory words in the Pāzand is recited. Once the bāj is recited when eating, silence has to be observed during the meal. Talking while eating, or failing in recite the bāj, is called *drāydan* and is considered a sin.

Nowadays it is normally only the priests who recite a bāj for eating. See: Boyce and Kotwal, 'Zoroastrian bāj and drōn', I, 11, *BSOAS*, XXXIV, 1, 11, 1971. pp. 56-73 and 298-313; Modi, *Ceremonies*, pp. 333-53.

#### 6:1 nērang ī dēnīg

Zoroaster disclosed the rites for overpowering the demons and witches and successfully opposed many wizards and demon worshippers. (*DkM*, V, 2,8). *Yt.* 35.9, 12.16 claim that the Airyaman prayer smites down the strength of Yātus and Pairikās. In *Yt.* 48 we see that the mere name of Aməša Spənta smites the 'seed of the Karapans'.

The departure of the soul of Wirāz is a supernatural phenomenon and everything must be done to guarantee his return. So it is essential to smite the demons and keep them away. At his bed there is *ātaxš ī hamēšag-sōz ud bōy wizārag*, 'ever burning, smell-scattering fire'. Offering sweet-smelling wood to the fire is believed to be an action against the demons because 'Wheresoever the wind will carry the perfumes of the fire, there Ādur the son of Ahura Mazdā will go and kill thousands of Daēvaes, fiends and couples of Yātus and Pairikās', (*Vd.* VIII, 80). See also: Frachtenberg, 'Allusions to Witchcraft and other Primitive Beliefs in Zoroastrian Literature'. *Me. Jāmasp*, pp. 399-453. For *nērang* see Modi, *Ceremonies*, index; *PerRiv*, index; Molé, *Cult*, pp. 499-501; Bailey, *BSOS*, VII/2, 1934, pp. 276-84.

#### 6:2 Gāhān or Gāthās

A comparatively small collection of metrical compositions constituting chapters 28-34, 43-51, and 53 of the Yasna. Except for *Y.* 53, a wedding song in the style and tone of the Gāthās, the rest were undoubtedly chanted by Zoroaster himself and consist of his meditations, prophesies and exhortations to the people who had gathered around him. They are arranged in five groups according to the metre and each group by itself forms a single Gāthā. The Gāthās are the most sacred hymns, and are to be recited at different hours of the day by all Zoroastrians. They are also recited in the course of important ceremonies at the Fire temples. See: Boyce, *History I*, index; Haug, *Essays*, pp. 142-270; Madan, 'The Gāthās and the Avesta', *Me. Modi*, pp. 547-55; Modi, *Ceremonies*, index; *PerRiv*, index; Barr,

*Avesta*, p. 17.

#### 6:8 Čagād ī daīdīg lawful summit.

The Daīti is originally the name of one of the two mythical rivers, the other one being the Arang. In Pahl. literature it is also known as *weh daīti*, or *weh-rōd*, good river. These two rivers flow from the sea Vourukaša around the world, the Daīti to the east and the Arang to the west. After having been cleansed they return to the peak of the Mount Harā and descend again into the mythical sea, in perpetual motion. (*GBd*, XI.1). According to Professor Boyce: 'Since the mountain was held to be the highest point on earth, it was natural that, once the doctrine had evolved that the souls of the happy dead ascended to Heaven, this should be regarded as the place from where their upward journey began. On it accordingly is said to rest one end of Činvatō parətū, the Činvat Bridge; and when (presumably in accordance with Zoroaster's own teachings) the crossing of this bridge came to be regarded as depending solely on ethical judgement, the peak itself received yet another name, in Pahlavi the Čagād ī daīdīg, the 'lawful summit'. In *Vd.* XIX, 98; 'the soul of the righteous one' is said to 'go up above high Harā, above Činvat Bridge'; and in the *Budahišn* (*GBd*, IX, 9.) the explanation is given: 'The Čagād ī daīdīg is that which is in the middle of the world...on which is Činvat Bridge. The souls are judged at that place'. Boyce, *History I*, p. 137.

#### 6:9 Činvad-puhl The bridge over which the souls of the departed must pass and be examined for their sins. Av. činnvatō parətū 'The crossing (or the bridge) of the separator'. The Gāthās talk of it symbolically as a transitory stage between the darkness of the world and the new life which is happiness for the righteous. According to *Y.* 46<sup>10</sup>. Zoroaster is expected to cross over this passage together with all those who have accepted the message of Ahura Mazdā. But the Karapans and Kaivis with their pernicious deeds will suffer pain and anguish when reaching this 'crossing of the separator' (*Y.* 46<sup>11</sup>).

'Since Zoroaster undoubtedly expected to witness the renewal of the existence in this material life it is possible to assume that for him the expression the *crossing of the separator* only describes the critical, decisive stage of passing to the new, ideal shepherd life. According to his way of thinking the new life implied that the death of the body no longer existed for the believers, because death belonged to the world of Angra Mainyu. The expression itself: *činnvatō parətō* - was probably not made by Zoroaster. It is taken from the popular conception of passing from this world to the other'. (Barr, *Avesta*, p. 195).

In later Zoroastrian literature the bridge is real. It is situated in Ērānvēj with two extremities. One which stands at Čagād ī daīdīg, the lawful summit, and the other at Alborz. When a righteous man crosses the bridge it becomes nine lances wide. In the case of a sinner it becomes as sharp as a blade. The righteous person is helped by Aštād and Mihr to reach Paradise, whereas the wicked one falls into the darkness of Hell, after having suffered terrible anguish. *Vd.* XIII. 8-9; *MX*, XII, 123-4. See: Boyce, *History I*, p. 117; 137; 237. On Ērānvēj



see: E. Benveniste, 'L'Erān-vēž et l'origine légendaire des Iraniens', *BSOS*, VII, (1933-35), pp. 265-74.

The concept of such a bridge can be seen in Islam, Judaism, Christianity and Buddhism. In the Islamic tradition the bridge is *al-Sirāt* which all dead persons must cross. The righteous ones are helped across by an angel, and the sinners, finding it very narrow and sharp, fall over into a Hell of fire. See: Enrico Cerulli, *Il Libro della Scala e la questione delle fonti Arabo-Espagnole della Divina Commedia*. Città del Vaticano, 1949.

On the ancient Judeo-Christian tradition of the bridge there is extensive literature see for example: H.R. Patch, *The Other-world according to Description in Mediaeval Literature*, Cambridge Mass. 1950.

In Chinese tradition the Bridge spans a river of blood. It consists of a single log, not more than one foot wide, round and slippery. It is called 'The bridge of the Nai-river'. The righteous cross it and are received with banners and canopies, the sinners stumble at once into the river of blood under the bridge. The golden dragons and silver scorpions, the iron dogs and brass snakes there all come forward and seize them and bite and harm them. (See: J.J.L. Duyvendak, *A Chinese 'Divina Commedia'*, Leiden, 1952, pp. 18-22.

6:19

**Ōhrmazd or Ahura Mazdā** The wise lord, God.

He is the one God, cause of all good, who through centuries has been invoked and worshipped by the Zoroastrians. He is the creator of life (Y. 50<sup>3</sup>), almighty (Y. 28<sup>3</sup>), beneficent (Y. 48<sup>3</sup>), and is worthy of invocation (Y. 46<sup>3</sup>). He created the light, is the father of *Amahra Spəntas*, and is the most knowing (Y. 46<sup>19</sup>). The word *Ahura* existed before the time of Zoroaster. Our evidence is some passages of YAv. which agree with the Veda religion and represent the old tradition of Indo-Iranian religion. In these passages *Mithra* and *Ahura* are mentioned together in the form of *Mithra-Ahura* (Y. 10<sup>13,114</sup>) and *Ahura-Mithra* (Y. 12; 22). This pair agrees with the Vedic pair *Mitra-Varuna*. As an epithet for *Mithra* the word *Ahura* corresponds to the Vedic *Asura*. Thus in pre-Gāthic religion we have the word \**Ahura*. In the *Gāthās* the one God is called *Mazdā* 116 times, *Ahura* 64 times, and the combination of these two words *Mazdā Ahura* 28 times. Not until the YAv. and the Old Persian inscriptions do we also meet the two words in the form of *Ahura Mazdā*. In the inscriptions often *Ahuramazdā*, and in Pahl. literature *Ōhrmazd*.

The word *Mazdā* (*Mazdāh*) is an adj. related to Indian adjectives and means 'wise'. *Maz* > *Mas* goes back to Indo-European *mns-* a weak form of *menos* (= Iranian *mnah*), thought, mind. *Mazdā* then must mean: 'The one who bears everything in mind'. With this attribute the all-embracing *Ahura* is characterized as one who keeps a watchful eye on everything, fatboms everything and takes care of everything, or as it is stated in Y. 45<sup>4</sup> 'He is the Lord who sees everything'. Moreover like the old gods such as *Mitra* and *Varuna* he is a sovereign that can not be deceived. As ruler *Ahura* and as Providence *Mazdā*, the Zoroastrian God *Ahura Mazdā* is a sublimation of the old sovereign gods *Varuna*

and *Mitra*. Like *Mitra*, he is a friend who helps his prophet as a friend (Y. 46, 2), and in him all the qualities and powers of other gods are combined.

See: Barr, *Avesta*, pp. 208-9; Boyce, *History I*, Chapters I, and VIII; Hartman, 'Der Name Ahura Mazdāh', *Synkretismus*, 1975, pp. 170-77. and *Parsism*, pp. 1-6; Kent, 'The Name Ahuramazda', *Stud. Pavry*, pp. 200-8.

6:20

**Amahraspandān or Amāša Spəntas**

The six immortal bounteous (lords) who together with Ahura Mazdā constitute the highest heavenly authority. In the later tradition they are known by definite names and epithets. They are mentioned for the first time as a group in Yasna Haptanghaiti (Y. 35<sup>1</sup>; 39<sup>3</sup>; 42<sup>6</sup>). In the *Gāthās* they are not individual gods but are manifested forms of Ahura Mazdā, representing the whole universe. Thus with their abstract names and abstract figures they symbolize divine qualifications. They are called Amāša, immortal, deathless, because they are part of Ahura Mazdā's everlasting kingdom. They are Spənta, blissful, bounteous, they are working to realize the kingdom of God, the fulfilment of Zoroaster's hopes and expectations.

It is clear that each of these six heavenly creatures created by Zoroaster represents an old Arian god which he himself had abolished.

Aša Vahišta and Vohu Manah represent the juridical, cosmic and magical aspects of the heavenly power which rules the universe, their Indian counterparts being Varuna and Mitra. Xšathra Vairya represents the Vedic god of Indra; and Armaiti, Haurvatāt and Amertāt represent the Vedic divinities of fertility such as Sarasvati, and the twin gods Nāsatyas. Finally Srōš represents the Indian Aryaman, a god with the character of Vedic Mitra. (See: Barr, *Avesta*, pp. 185-6).

The six immortals (or seven if we consider Spənta Manyu as one of them and do not identify him with Ahura Mazdā) with their abstract names symbolize divine qualifications, and are divided into two groups. In the first group the three highest beings: Vohu Manah 'Good thought', or 'Good intention'; Aša Vahišta 'The best justice' or 'The best righteousness'; Xšathra Vairya, 'The power which should be chosen' or 'The desirable dominion'. The second group are: Spənta Armaiti, 'Bounteous Devotion' or 'Obedience', the genius of the world; Haurvatāt, 'Wholeness' or 'Health'; Amertāt 'Immortality'.

In Pahl. texts they stand three by three on each side of the throne of Ahura Mazdā, each having his function in ruling the world.

In the Zoroastrian concept of Ahura Mazdā, God with his six manifested forms represents the whole universe. Behind this conception of God one can perceive the old Arian idea of the different parts of the universe which have emanated from God's body. In later theology this idea is expressed by associating each Amāša Spənta with an element of life. Thus Vohu Manah with the Ox, Aša with the Fire, Xšathra with the Metals, Armaiti with the Earth, Haurvatāt with the Water, and Amertāt with the Plants. In that material world of Mine, I, who am Ōhrmazd (preside over) the just man, and Wohuman over the cattle, and Arwahišt over the fire, and Šahrewar over the metals, and

Spandarmad over the earth and the virtuous woman, and Hordād over the waters and Amurdād over the plants'. Kotwal, (*SupŠnš*, XV, 5). But at the same time besides presiding over these elements, they personify the abstractions whose names they bear.

See: Barr, *Avesta*, pp. 185-191; Geiger, *Die Amaša Spantas*; Boyce, *History I*, Ch. 8; Dahlā, *Zoroastrianism* pp. 39-41; 161-64, 357-67; Narten, *Die Amaša Spantas*.

- 7:1 Srōš (Av. *sra-v*-hear, listen) discipline, obedience (Y. 45<sup>5</sup>; 46<sup>17</sup>). In the Avesta Srōš enjoys a power equal to that of Amahraspands, we find him in the company of Aši (Y. 43<sup>12</sup>) and Vohu Manah (Y. 44<sup>16</sup>). Kaj Barr assumes that Zoroaster has given the place of Aryaman, the guardian angel of Arian society, to Srōš, who as a symbol of discipline and obedience, would hold the new religious community together. In the YAv. there is evidence of such a replacement. The line of *Mithra*, *Aryaman* and *Bhaga* in India, corresponds to the line of *Vohu Manah* (or *Mithra*), *Sraoša*, and *Aši* in the Avesta. Mithra is a brother of Sraoša and Aši (Yt. 17<sup>16</sup>). In Yt. 10, Sraoša helps Mithra to keep in check the enemies of Zoroastrian society. In Srōš Yašt (Yt. 57) he is characterized as the divine opponent of Daēvas. Sraoša, together with Mithra and Rašnu, accompany the soul of the departed to the Činwad Bridge. He is also the judge of the soul. See Barr, *Avesta*, p. 215.

In later Zoroastrian tradition Srōš is regarded as one of the most important *yazads*. He is considered as Ahura Mazdā's regent on earth and is invoked daily by Zoroastrians in their prayers. He is *ahlaw* as seen in our text, he is 'holy, victorious, and world increasing'. According to *GBd*. XIX, 33, he comes to the world three times each night to protect the people against demons. His associates in this task are the cock and the dog. The soul of man, while living, is protected by him and after the death he guards the souls during the three nights when they remain in the world (Yt. 57<sup>25</sup>). Zoroastrians usually recite the Srōš Yašt before going to bed, so that while sleeping Srōš would protect their souls. See: Boyce, *History I*, p. 266; Modi, *Ceremonies*, index.

- 7:1 Ādur Fire. Av. Ātar. 'As attached to Ahura Mazdāh as Aša -the fire has its power from Aša (Y. 34<sup>4</sup> and 43<sup>6</sup>)- the fire is the clean and cleansing cosmic element, a means to decide who is for and who is against Aša. Only he who in himself has absorbed the nature of Aša, who is identical with the pure fire, will endure against the fire. Everybody else will be destroyed by the antidemonical power of the fire. Therefore the fire, like Ahura Mazdāh's providence, is a protector of Zarathustra against the denier, (Y. 46<sup>7</sup>). Ahura Mazdāh's fire, which is aggressive, is a brilliant help for the pious, but it reveals the adversary's offence, (Y. 34<sup>4</sup>). By this fire Ahura Mazdāh distributes fate, the fire determining merit and guilt, (Y. 43<sup>4</sup> and 47<sup>9</sup>). Thus Zarathustra brings a sacrifice of devotion to the fire, thinking of Aša. (Y. 43<sup>9</sup>). A prayer to the fire, quite in Zarathustra's spirit, can be found in Yasna Haptanghaiti (Y. 36<sup>9</sup>). Barr, *Avesta*, p. 205. (Translated from the Danish.)

- 7:13 Hordād ud Amurdād The two inseparable *Amahraspands* who are celebrated jointly in the Gāthās. Hordād is invoked as the lord of seasons and years. Hordād's creation by Ahura Mazdā is to bring comfort, joy and pleasure to the righteous. Amurdād is the guardian of the Plants and Hordād the protector of the Water. (Yt. 4<sup>10</sup>). See: Darmesteter, *Haurvatāt et Ameritāt*; J. de Menace, 'Une légende indo-iranienne dans l'angéologie judéo-musulmane: à propos de Hārūt et Mārūt', *Études Asiatiques*, 1/2, Bern, 1947, pp. 10-18; For the post-Islamic tradition regarding these two *Amahraspands* see: E. Littman, 'Hārūt und Mārūt', *Andreas Festschrift*, pp. 70-87.

- 8:1 ardā truthful, righteous.  
See: J. de Menace, 'Vieux-pers Artāvan et pehlevi ahrav', *Mél. Puech*, pp. 57-62; G. Gnoli, 'Ašavan, Contributo allo studio del libro di Ardā Virāz', *IRANICA*, pp. 387-452.

- 8:8 andar ān sē šab ī naxust in those first three nights.

The later Avesta contains passages describing the fate of the soul in the first three nights after leaving the body. According to *HN*, II (= Yt. 22.), the soul of the righteous man takes its seat near the head, chanting the Uštavaiti Gāthā (Y. 43-48) proclaiming his happiness. On these three nights the demon Vizarš and his associates look at the soul with great intent and turn their backs to the fire which is kindled there. (*GBd*, XXX, 2,3). In the course of these three days and nights the relatives of the deceased perform various ceremonies on behalf of the departed soul. The Yasna dedicated to Srōš is celebrated, and the hymn to the Fravašis, the Farvardin Yašt is recited daily. Often a Vendidad is celebrated and four bāj are recited during the third night. During these three days the fire is kept constantly burning and the ceremony of farewell to the spirit is observed on the dawn of the fourth day to help the soul when it undergoes the judgement on the Činwad. See: Note 17:12 hamāg-dēn; Pavry, *Doctrine*, Ch. III.

- 8:11 nēk ōy kē az ān I...

This sentence is quoted from *GBd*, XXX, 8. The rest of it is: *kū man nēk az nēkih ī man har kas nēk* I am good, owing to my goodness everyone is happy.

- 8:16 urwar <ī> bōy xwaš

For a similar description see: *HN*, II, 7-14; *GBd*, XXX, 6; *Saddar Bd*, XCIX, 5-9.

- 8:20 kanīg kirb body of a girl.

At dawn on the fourth day the soul of the departed cross the Činwad Bridge and meets the personification of his deeds. If he is righteous, a beautiful maiden appears to him in the sweetly perfumed breeze, but if he is a wicked man the smell is foul, the wind is cold and the girl appears in the shape of a wretched stinking whore.

The girl is the manifestaion of one's *dēn*, the inward consciousness, the internal being, or the internal realization of the Zoroaster's

message. This *dēn* coheres with one's will and choice. If a man improves his thoughts and deeds his *dēn* is also improved while the *dēn* of the man whose thought and deed are contrary to the teachings of Zoroaster becomes malevolent (Y. 48<sup>4</sup>).

No mention of the beautiful girl (or the ugly one) is made in the Gāthās. It is only in the later Av. and Pahl. texts that we meet them. The idea may have come from the description of the most beautiful woman in the Av., namely Arədvī sūrā Anāhitā (sūra: strong, mighty; anāhitā: undefiled, immaculate). She is the river goddess and a whole Yašt is devoted to her in which she is described as a plump, beautiful, strong maiden, straight in her bearing, with her belt tightened in order to emphasize her beautiful well-shaped breasts. Of noble lineage and well-grown she has shoes with gold buckles, necklaces, ear rings, a diadem and a cap of beaver skin. (Yt. 56<sup>4</sup>, 78<sup>126-128</sup>).

The beautiful girl is described as follows in other Pahl. texts:

HN (K. 20, fol. 44 v.): *rōšn ī \*abarag-tan ī amawand ī hu-rust ī ul stādag -kū juwān ud buland- stīy pestān ī nāzūk tan ud āzād -kū rād-rāyōmand tōxmāg kū-š tōxm az yazadān pānzdah sālag u-š kirb edōn nek dīyōn dāmān dōšagtar nigerišn abayišnīgtar*. Brilliant, with superior body, white arms, strong, plump, of great stature -that is young and tall- with prominent breasts, delicate skin (lit: body), noble that is generous, with royal lineage, that is she was descended from gods, her body as beautiful as the most lovable of all creatures, her appearance most fitting.

GBd, XXX, 12: *hu-kirb ī spēd-wastar ī pānzdah sāl <ag> ku az hamāg kust nek*. Well-shaped, with white garments, fifteen years of age, pleasant in every aspect.

Vd, XIX, 30: *nek pad didan hu-kard kū-š ī abar nē abāyēd kardan tagīg kū tuwāngar hu-rust kū pad frārōnīh rust ēstād rasēd sag-ōmand kū-š pānag edar wizarīšn-ōmand kū paydāg kū kadār az kadār pus-ōmand kū wēš-bačag edar kāmāgōmand kū dīyōn mard abāyēd hunarmand*. Beautiful in appearance, fine shaped that is <so perfect that> nothing could be added. Swift, that is able, well-grown that is full of virtue, accompanied by a dog thus protected, with ability to discern who is who, with sons; that is with many children, lusty as is appropriate for a man, skilful.

MX, II, 125-26: *pad kanīg kirb ō padīrag āyēd az har kanīg ī gēhān hu-ēhrtar ud weh...* Receives him in the shape of a maiden, more beautiful and better than any other maiden in the world.

For the description of the soul when meeting an ugly woman see: HN, II, 25-6; PahlRiv, XXIII, 22-9; MX, II, See note 1:12.

- 10:8 Mīhr Av. Mithra, (Indian Mitra). 'Iranian god of covenant and war, the god of peace and the tutelary god of the cattle. It was impossible to eradicate the cult of Mithra in the East Iranian countries which were saturated with chivalrous traditions and which adopted Zoroastrianism. Mithra was admitted as 'worthy of adoration' (*yazata*) and zoroastrianized. He is celebrated in Yt. 10. Mithra is seen as the brother of the Zoroastrian goddess of happiness and wealth Aši (Yt. 17<sup>16</sup>, cp. Yt. 17<sup>2</sup>) because he protects the peace and welfare of the

Zoroastrian countries. Like the old Arian Asuras he is still the god who understands and hears all, he is the omniscient who will not let himself be deceived, he has 1000 ears, 10 000 eyes and 10 000 scouts in his pay (Yt. 10<sup>7-107-143</sup>). As the Indian Asuras have *māyā*, Mithra has *yaoxšvi*. Both the Indian and the Iranian word designates the mysterious, supernatural and magical power of the Asuras, a power which is incomprehensible to man. With this power the Asuras create the big works in the universe which make human beings speechless, but with the same power they also make their ways inscrutable to man and outwit sly people who think they can cheat the god and escape his judgement. By his thousand magical artifices and the ten thousand artifices with which he has been equipped by Ahura Mazdāh in the Zoroastrianized Yašt, Mithra finds those who sin against him and especially those who break the covenant, wherever they may hide. The breaker of the covenant is the essential Mithra-foe, because Mithra is in the covenant as its divine guarantee. In Zarthustrian usage the Mithra-foe becomes a name for the enemies of Zoroastrian society (*mairya*). Like all those who are 'worthy of adoration' Mithra is a leader in the fight against the Daēvas (Yt. 10<sup>97</sup>). As god of the covenant and god of shepherds Mithra is present at the Činwad-bridge as an intermediary between the soul and the deity.' Barr, *Avesta*, p. 210. (Translated from the Danish.)

- 10:8 Rašn, Av. Rašnu, 'Worthy of adoration. Often with the appellation *razišta* (*razistag*), the one most right, the most just, related to our adjective right, Latin *rectus*; the name Rašnu has also been formed from the same root as the Latin *rectus*, *regere*; it means the one who tries to create what is right and straight both spatially and morally. Rašnu has given Mithra, the god of covenant and justice, the room in which human life is lived (Yt. 10<sup>79</sup> <sup>81</sup>) and so has created room for justice. In Mithra's train he often appears with Sraoša, the congregation as disciplinary force of law and order. In Yt. 17<sup>16</sup> Rašnu is described as the brother of Aši, Sraoša and Mithra. After the death of man Rašnu appears with Mithra and Sraoša as intermediaries at the Činwad-bridge and Rašnu weighs the deeds of the soul on a pair of scales which is never wrong. Rašnu the righteous teaches the denier about his evil deeds'. Barr, *Avesta*, p. 212. (Translated from the Danish.)

- 10:10 frawahr (Av. Fravaši), 'From Arian *fravarti*, shelter, protection (the verb: *fra-var* to keep away, avert, cp. 'var' in Apaōša) in later Av. texts designation for the souls of the departed, especially for spirits in the fight against demonical powers. They first appear in Y. Haptanghaiti (Y. 37<sup>3</sup>) and are honoured in Yt. 13. As heavenly hosts the guardian spirits hasten to help the faithful and fight luminous battles in space wearing helmets of metal and swinging their metal weapons against the Daēvas (Yt. 13<sup>45</sup>). They support Mithra as commander-in-chief. But above all as Zoroastrian deities they give their righteous proteges prosperity and fertility. Those who honour Mithra they give a good posterity (Yt. 10<sup>3</sup>), and they favour conception, ease birth and grant

sons. As spirits of the ancestors they are attached to the house, the family and the tribe. In particular they take part in the welfare of the family, its fertility and its fights. At the Hamaspathmaēdaya feast, a holiday resembling All Souls which is celebrated on the last ten days of the year, the guardian spirits fly to the houses of the family in order to receive a sacrifice of meat and clothes, and in return give prosperity and strength in war (Yt. 13<sup>49-52</sup>). When the rainwater which gives fertility rises from the Vourkaša, the vast crowd of guardian spirits come to fetch water for their families, their villages and their landscape (Yt. 13<sup>64-67</sup>). With Apām Napāt, the god of the winds and the blessing which lives in the waters, they distribute the waters which Tištrya has liberated from Apaoša to the houses of the humans (Yt. 8<sup>34</sup>). The Fravašis have only been admitted to the Zoroastrian cult after Zarathustra's time. They are probably with Dumēzil to be understood as a Zoroastrianizing of the Arian Maruts, the warriors of the atmosphere, whose fights in space are followed by lightning and rain-showers. But they have become completely assimilated to the Zoroastrian idea of the fight between the divine and the demonical powers'. Barr, *Avesta*, p. 99. (Translated from the Danish.)

- 12:14 **Xwēdōdah** one's own (next-of-kin) marriage. Av. X<sup>3</sup>āstvadaša- Brthl, *AirWb*, 1860.

This word appears with uncertain meanings in a few passages in the Avesta. It is only the Pahl. literature which gives us the clear meaning of 'next-of-kin marriage'.

The existence of next-of-kin marriage among ancient Persians is mentioned in the work of Greek, Roman and Syrian non-Zoroastrian writers. We find it mentioned for the first time in *Dialexis*, a pre-Socratic text. See Diels and Krans, *Die Fragmente*, p. 406.

Roman writers on near Eastern history such as Catullus (c. 84-54 B.C.), Quintus Curtius (1st Century A.D.), and Minucius Felix (2nd century A.D.) refer to this practice in pre-Sasanian Iranian society. (Fox and Pemberton 'Passages in Greek Latin Literature relating to Zoroaster and Zoroastrianism', *JCOI*, 4, 1928, pp. 29, 61, 72, 74, 76, 83, 99). On the Syriac texts see: E. Sachau, *Rechtbücher*, 3, pp. 33-5, 79; de Menasce, 'Autour d'un texte syriaque inédit', *BSOS*, IX, 1938, pp. 259-60.

In early Islamic sources next-of-kin marriage between Zoroastrians is mentioned. See Zotenberg ed. *Ghurār akhbār* pp. 259-60.

Turning to Sasanian and Zoroastrian sources, we find the earliest mentioning of this word in the inscription of Kartīr, the famous high-priest of the Sasanian era. In the inscription of the Ka'ba of Zardūst at Naqš-e Rostam (Sar Mashhed 22), Kartīr boasts of having founded many Bahrām fires and having made many *Xwytwt'd'xy*. Although the inscription implies the continuity of the practice from the past, one can assume that the practice was not widespread in early Sasanian times, otherwise the high-priest Kartīr would not have to mention the enforcement of it as one of his best deeds.

In Pahl. literature the word *Xwētōdat*, *Xwēdōdas*, or *Xwēdōdah* is mentioned as a highly meritorious act. On the merit of *Xwēdōdah* DK,

III, 80 says: 'Likewise the transmission of one's own force to his own, similar creatures, protecting <and> saving them this cooperation of a man, containing prosperity (*āpāth*) in short, is called *xvētodas*. *Xvētodas* is that when <there is> 'self-giving' (*xvēš dahišn*) which is the way of transmission (*patvandišn*) of force to one's own (*xvēšān*) similar creatures, protecting (*srāyišn*) <and> saving them which is between humans <who are> basically close <related>, for the arrangement of attaining of *fraškart* (the rejuvenation of the world), men <and> women join. In order that the union generally proceed more properly (or healthier), men <should be> in a union more close <of kin>. The three kinds of union: father and daughter, son and mother, brother and sister are very much the most intimate.' (J. de Menasce, *DK* III, pp. 85-6.)

Dēnkard also refers to the story of Mašya and Mašyani brother-sister who sprang from the sperm of Gayomart when it fell on Spandārmad, the Earth, his mother. As an example of the first man who could be shown in his relation to the Godhead to have been tempted by his hybrid see: Lenz, 'Yim and Khvarenah in the Avestan Gāthās', *Locust's Leg*, p. 131-4; Humbach, 'Methodologische Variationen zur arischen Religionsgeschichte', *Antiquitates*, pp. 193-200.

In another Pahlavi text *Rivāyāt ī Hēmat ī Ašawahistān* in one example (*pursišn* 22) a man who marries his sister not only enjoys the merits of the act, but a man who had helped him with money to perform this 'meritorious deed' would benefit from the general benediction connected with *xwēdōdah*. In reply to another question (*pursišn* 24) it is stated that a man who causes the break-up of a next-of-kin marriage shall receive the penalty for kidnapping a wife, i.e. death, and that he shall never attain the best existence. Safa Isfahani *Riv. Hēmaš*, pp. 155-58; 175-78.

The Zoroastrians reject the idea of next-of-kin marriage. In fact for centuries not a single case has been observed. See: D.D.P. Sanjana, 'On the alleged practice of consanguineous marriage in ancient Iran', *Zarathushtra*, pp. 205-56; E. West, 'The meaning of Khvetuk-das', *SBE* II, 1938, pp. 389-430; J.C. Katrak, 'Allegation against the saintly Arda Viraf, of marrying his own seven sisters', *Marriage*, pp. 78-84; R. 'Afīf, 'Xwētōdat yā Xwētōkdas', *Revue Mached*, vol. 7, no. 2, 1350 (1971), pp. 337-64; Mazaheri, *La Famille*, pp. 113-31.

According to Wikander *Vayu*, p. 193 the practice of *xwēdōdah* belonged to the Vayu sect of ancient Iran.

In his lecture on 'Zoroastrian Incest: Fact and Fiction' held at the University of Copenhagen in November 1981, Professor Richard Frye argued that the Iranian invaders of the plateau did not practise next-of-kin marriage as their religious duty. Among the settled people on the plateau, especially the Elamites in the south and the Manneans in the north-west of Iran, they found the practice of that kind of marriage at least amongst the royal family and nobility. The religious advocacy of such unions must have started with the Magi, the priests of Western Iran (of whose identity and origin we know very little). This Magi caste may have practised next-of-kin marriage to preserve the sanctity of their caste. Next-of-kin marriage would then be sanctioned as a

religious duty.

We do not know how this practice was brought into Zoroastrianism by the Magians. But the process of amalgamation may have taken place for many centuries until the Sasanians codified such practices as a part of Zoroastrian orthopraxy and orthodoxy. (For much of the information given in this article I am indebted to Prof. Frye's paper.)

- 13:19 *ciyōn tō ahlaw be mad hē* how did you come, O righteous one.

The question is asked whenever a new soul arrives in Paradise. In *HN*, II, 35, it is asked by 'a pious man previously deceased'. In *MX*, II, 147, all the Yazads and Aməša Spəntas come forward to ask this question. In *Vd*, XIV, 31, Vohuman (as a chief welcomer) is the one who asks the question. In both *HN* and *MX* Ohrmazd forbids such questions because: 'He has left that dear *grāmīg* body and has come along that frightful *btngen* path'.

- 14:2 *anōš xwar eat* <the food> of immortality.

In all Pahlavi texts dealing with the journey of the soul after leaving the body, the soul at this stage is offered 'the best food', i.e. *maidyožarm rōn* (Av. *zaramaya raoyna- AirWb*, 1488, 1683, the butter of spring). *MX*, II, 145-46: *an ī maidyožarm rōn awiš barēd uš pad gāh ī harwisp-pēstā be nišānēd. tā hamē ud hamē rawišnīh pad harwisp xwārth ēstēd abāg mēnogān yazadān hamē rawišnīh* 'Bring him the butter of spring and put him on the all-adorned throne...so that for ever, with absolute happiness he will remain in all eternity with the heavenly gods'. See also *PahlRiv*, XXIII, 17.

- 14:5 *Wirāz ī xwēd-ēzm* Wirāz with the moist wood.

Before Wahman appears as a chieftan of welcomers (*Vd*, XIV, 31), Wirāz is met by the god Adūr the, personification of Fire, and is blamed for having put moist wood on the fire. His protest when saying 'In the world I always put on you seven-year-old wood' leaves no doubt that here the emphasis is upon nourishing the fire with dry wood.

In H28 the NPers. translation of *AWN* the god Adūr is quoted as having said: 'Know that one-year-wood is much drier than the seven-year-wood'. When you leave the wood for more than a year it will absorb moisture and become wet, and you have to tell these words to the people'. In *Vd*, XIV, 2, 3; XVIII, 71, the sinner has to carry to the fire 'ten thousand bundles(?) of hard dry fuel wood'.

Ahremen's attack on the material world caused damage to the sky, water, earth and fire. Attacking the fire he befouled it with smoke. (Zachner, *Magi*, pp. 42-51). To avoid smoke at the religious ceremonies, thus preventing the presence of Ahremen's onslaught, the use of dry wood is perscribed. Moreover the smoke caused by using wet wood disturbs the long liturgical ceremonies which are performed in the Fire temples. The post-Islamic communities of Zoroastrians had to build their Fire temples in the middle of Islamic towns in rather small houses. The smoke from the wet wood attracts the attention of non-Zoroastrian neighbours who usually accuse Zoroastrians of worshipping the fire.

Besides the wood the Zoroastrians offer other things to the fire such as *zōhr*, the fat of sheep and the fat of other animals. (*PerRiv*, pp. 69-71). See: Boyce, 'ātaš-zōhr and āb-zōhr' *JRAS*, 1960, pp. 100-18.

- 15:18 *radān ruwān* the souls of the generous.

*Rādīh*, generosity is a virtue and the best of good deeds. That is why the souls of generous people are placed in Paradise immediately after the souls of Zoroaster, Kay-Wištāsp etc. According to *MX*, IV, 4, *mahist kirbag rādīh dudīgar rāstīh ud xwēdōdāh...* the most important of good deeds is generosity, next (lit: the second one) are truthfulness and next-of-kin marriage. See: R. 'Afīfī, 'rādīh va rāstīh', *Revue Meched*, vol 6, no. 4, 1346 (1965), pp. 763-82.

- 16:10 *rah-wardyūn* chariot.

Sogd. *wrtm*; in European gipsy dialects *vordon*. See: Barr, 'Bidrag til sigøjner-dialekternes grammatik', *In Memoriam Kr. Sandfeld*, København 1945. pp. 31-46; K.M. Jamasp Asa 'On Artāy Virāz Nāmak', *III*, XII, 2, 1967, p. 116.

- 17:12 *hamāg-dēn*

All the ceremonies which must be observed for three days for the benefit of the soul of the departed are called *hamāg-dēn*. They are: a *yasna* of *Srōš* in the *hāwan gāh* each day, a *drōn* of *Srōš* in every *gāh*, the recitation of *xwaršēd* and *mihir niyāyēš* followed by *patēt* at each of the three daylight *gāh*'s, the recitation of *srōš yašt* with *patēt* in *aiwisruθrām gāh*, and of *māh niyāyēš* and *srōš yašt hādōxt* followed by *patēt* in *ušahīn gāh*. One *Vendīdād* (and in former days, sometimes even three) used to be performed during this period. See: Kotwal, *SupSnš*, p. 109.

'The day is divided into five *gāh* 1) *Hāwan gāh* from early morning to noon (*Hāwan* means utensil, *hāwan gāh* is the time when the ceremony of pounding *Haoma* is performed). 2) *Rapitwin gāh* which runs from noon to 3 p.m. 3) *užiran gāh* from 3 p.m. to the time when the stars appear in the sky. 4) *Aiwisruθrām gāh* from nightfall to midnight. 5) *ušahīn gāh* from midnight to early morning when the stars can no longer be seen in the sky'.

- 17:20 *škōh* glory, majesty.

This is distinct from Pahl. *škōh* 'poor'. See: Brthl., *ZumAirWb*, p. 81; Benveniste, *JA*, 1933, p. 245. The word is also read as 'škōy'. See: Tafazzoli, *Pahlavica II*, *AO*, XXXVI, 1974, pp. 111-18.

- 18:2 *xrafstar ī was ōzad* killed many reptiles.

Av. *Xrafstra* (Y. 28<sup>3</sup>; 34<sup>3</sup>), *AirWb*, 538. In Zoroastrian Persian: *xarfastar*, *xarastar*, *xafastar*. For the etymology of the word see: Bailey, 'A Range of Iranica', *Me.Henning*, p. 25-8.

Here we have the first reference to the killing of noxious creatures as a good and meritorious deed. Later we meet people who have been rewarded for it. When Ahremen attacked the material world he filled the earth with noxious creatures such as beasts of prey, insects, beetles,



tortoises, spiders, lizards etc. (Zaehner *Magi*, pp. 42-51). But 'the five most noxious, most required to be killed are: the frog, the serpent, the scorpion, the fly, the ant, and the mouse'. (Modi, *Farziāt Nāmah*, p. 46).

The killing of noxious creatures in Zoroastrianism should be studied against a wider background where the whole question of 'purity' is taken into consideration. The 'good' creations, whether plants or animals, belong to the realm of Ohrmazd, the harmful creatures are 'daēvic'. Thus killing them is the act which weakens the power of Ahreman. (See: Boyce, *History I*, pp. 298-300).

The injunction upon Zoroastrians to kill such noxious creatures is to be found in many religious works. It is considered to be a meritorious performance (Kotwal, *SupŠnš*, XX, 5), or equal to the care of the fire (*PahlText*, 125, 15, ff).

The annual custom of *xrafstar koši* (killing noxious creatures) was observed until the 19th century among the Zoroastrians of Kirmān. (Boyce, *History I*, p. 299). According to *Farziāt Nāmah*, *op. cit.* The Amahraspands asked Wirāz to 'Return <to the world> and preach the destruction of *xarafstarān* because the creatures of God are saved by their destruction, and even the bodies of creatures created by Satan (Ahreman) are destroyed'. This injunction is not to be found in any of our *AWN MSS.*

See: *PerRiv*, p. 268; Darmesteter, *ZA*, II, p. 212, n.13. 213, n. 15; *MX*, XVI, 64-6; Unavala *Riv*, I, 272.<sup>12</sup> 273.<sup>17-19</sup>; Modi, *Ceremonies*, p. 435.

18:6 *xwarrah-ōmand* \*wistarag glorious bedding.

K20 has: W stlg; H6 and K26: wstl. HW, p.38. read: *stavar* and translate the sentence as: 'glorious and thick majestic clothing'. I prefer a slight emendation to \*wstlg (= \*wistarag) similar to what we have in 19:4.

19:13 *awestwārān* elders (of the community). See: W. Sundermann, 'Zur Etymologie von Mittelpersisch Awist(u)wār' *Zeitschrift für Papyrologie und Epigraphik*, Band 45, Bonn 1982, pp.57-8.

19:15 *jādag-gow* intercessor, defender, advocate.

This word is discussed by Shaked, 'Some legal and administrative terms of the Sasanian period', *Mon.Nyberg*, II, p. 213 ff; Gignoux differently, *Annuaire de l'Ecole Pratique des Hautes Etudes, Section des Sciences Religieuses*, tom. 83. (1974-5), p. 234; Hampel, *Cod 27*, pp. 174-6; de Menasce, 'Le protecteur des pauvres dans l'Iran Sassanide', *Mél.Massé*, pp. 282-7.

20:9 *ast-I ast-išān* partly, a part of them, some of them.

As a legal term translated 'partly' see: Bartholomae, 'Notes on Sasanian law', *JCOI*, XXX, 1936, p. 31.

21:fn *an I gāhānig gowišn gowēd* says these Gāthā words.

This is referred to Y. 46, I, *kam nāmōi zam kuthrā nāmōi ayent*

'Unto what land shall I flee, where to flee'. (Humbach, *Gāthās* I, p. 128). In other Pahl. books dealing with the fate of the soul after death similar descriptions are given. See: *HN*, II, 19-26 (= Yt 22); *MX*, II, 158-60, and 167-81; *PahlRiv*, XXIII, 18-29; *Vd*, VII, 2; VIII, 71; IX, 26.

22:20 *abāxtar* north.

The Northern region is the abode of Ahreman and other demons. Hell is also located in the North. See: *Vd*, XIII, 71. XIX, 1; *MX*, XLIX, 15-17.

23:2 *dēr zmnān man dazēnd*

In 10:2 and 23:2 we have two similar sentences:

10:2 1) LK YDBHWNd (= *tō yazēnd*) *pad ān t ōhrmazd dēr-yazišnīh ud ham-pursagīh*.

23:2. 2) L g/d/y c n ' d *pad ān t gannāg mēnōg dēr-yazišnīh ud duš-ham-pursagīh*.

HW translate: 1) They honoured thee, and the pious man after thee in that long worship and communion with Ahūramazdā. (p. 155). 2) They curse me a long time in the long execration and evil communication of the evil spirit. (p. 168). In sentence (2) HW read g/d/y c n ' d as *gazavand* from the verb *gazādanō* to curse, to imprecate (West *Gloss* p. 259). But it is not clear who is 'the man after thee', and who shall curse the ugly girl and why.

I have chosen to 1) add a *rāy* in 10:2 and translate: They will honour you after your death (lit: after you) on account of <your> long worship of and dialogue with Ohrmazd; and to read in 23:2 g/d/y c n ' d as *dazēnd* with a secondary meaning (*dazēdan*: to torment, to punish), thus translate the sentence: 'They torment me for a long time because of your long worship and wicked communion with the Evil Spirit.' A warning to the soul of the wicked person for the long period of punishment (9000 years, text pp. 23:19; 36:16).

23:13 *ēdon tārig kē pad dast...*

Similar expressions can be found in *MX*, VII, 31; *GBd*, XXVII, 53.

23:15 *be tuxšed ud be larzēd ud be ōfted...*

cf. *MX*, VII, 30.

24:2 *šiyōn sag astag...*

cf. *MX*, VII, 22.

24:11 *kūn-marz kard* committed sodomy.

Sodomy heads the list in the section dealing with the punishment of sinners. On the list of 'greater crimes' mentioned in *PerRiv* sin number one is 'to commit unnatural intercourse', (p. 286). Whoever commits sodomy deserves as his punishment 'margazān'. (note 25:12). This sin is so grave that it even nullifies the merits of *xwēdōdah*. (*RiHemAš*, p. 200).

24:18 *pad daštān...* while having menstruation...

There are strict prohibitions for women in their menstruation period. A menstruating woman is called *zan ī daštān* (*Šnš*, II, 8) and is to be kept isolated from her family. She is to be placed in a dark corner, so that her gaze, considered to be impure, will not fall on the earth of Spandārmad, fire, water, and the righteous man (p. 44:12). See Boyce, 'The Zoroastrian house in Yazd', *Iran and Islam*, p. 193, where a detailed description of a windowless hut built for this purpose is given. Likewise she is not allowed to talk to other people, prepare food, even for herself, or nurse her baby. The penalty for intercourse with a menstruating woman (*daštān-marz*, text p. 25:11), is as high as as the penalty of killing a human being. According to *Vd*, XIV, 16, XVIII, 74., in both cases the penalty is the building of bridges over canals.

See: Boyce, *History I*, p. 305; *Šnš*, III, 27-9; *Vd*, XVI; *Sad dar Nasr*, XLI, LXVIII (translated by West *SBE*, XXIV, pp. 302-5, 232-4); *Sad dar Bd*, XCVI (translated in *PerRiv*, pp. 268-70); *RivHemAš*, pp. 216-28; and K.M. Jmasp Asa 'Aspects of Kirpak', *Mél. Menasce*, p. 248, n. 11.

25:12 *tanāpuhr* (Av. *tanu-pərəθa-*) mortal sin.

*Tanāpuhr*, *Srōš-čarnām* and *Margarzān*: three terms used in *AWN* indicating the degree of the sin which in turn can be counter-balanced by performing a certain good deed, or paying a sum of money as a fine. Each *tanāpuhr* is 300 *stēr* (measure of weight, 4-6.5 gr.) with different value in different texts.

Besides there are other terms such as: *framān*, *āgrift*, *ōwirišt*, *arduš*, *xwar*, *bāzūy*. Different Pahl. works prescribe different fines for these sins. For a table showing the names of sins with their respective values as found in different texts see: Korwal, *SupŠnš*, p. 115. See: also *Šnš*, I,1; *PerRiv*, pp. 286-92.

26:1 *yašt nē kard* did not celebrate <*drōn*> *yašt*.

Here '*yašt*' does not mean the performance of the *yazišn* ceremony (note 3:1). The sins recounted here all have to do with the act of eating food and the rituals connected with it. Therefore it is unusual that one of the most important liturgical services would be mentioned here. Thus <*drōn*> *yaštān* the act of blessing food and expressing thanks, is used in this context. Tavadia *Šnš*, II, 35, fn. 1. states that *drōn yaštān* can simply be another expression for *bāj*.

26:15 *ēw-mōg-dwārišn* walking with one shoe.

Walking (=running) with one shoe (=boot) as a sin and its punishment is mentioned in *GBd*, XXVIII, 13 (West, *SBE*, 5, p. 109); *Šnš*, IV, 12; *PerRiv*, p. 100. It is difficult to believe that once there has been such a widespread habit of wearing one shoe and that it has been considered a sin. Today the Zoroastrians understand this as an injunction against walking bare-footed. See West *SBE*, op. cit. n. 5). According to *Šnš*, X, 12: '...when a boot is on his foot and he puts the boot upon a corpse (or carcass)...he does not become polluted'. West

*ibid.* states that: 'perhaps, however, the word alludes to the Persian practice of wearing an outer boot (*mūk*) over an inner one of thinner leather, when walking out of doors; so that the sin of running in one pair of boots would be something equivalent to walking out in one's stocking(ed feet)'.

26:15 *wišad- \*dwārišn* going without *kustīg*.

*Kustīg* (Av. *Aiwyānhana-* Brthl. *AirWb*, 98.) is a sacred girdle made of lamb's wool, which is to be tied around the body of all Zoroastrians when they reach adulthood. The tradition of wearing the *kustīg* is very old. It is a long cord woven of 72 threads, symbolizing the 72 *hā's* or chapters of *Yasna*, dividing into 24 threads representing 24 sections of *Visprad* and sub-divided into six strands of 12 threads, each symbolizing the six religious deities and 12 months. The hollow of the thread symbolizes the space between this world and the next.

The Zoroastrians must always wear the *kustīg* and *sudra*, the sacred shirt. *Kustīg* is to be untied and retied five times a day, being fastened with one knot in the front and one knot on the back.

See Boyce, *History I*, p. 255-6; Dhabhar, *Ceremonies* pp. 137-9; *PerRiv*, pp. 23-32. The term *wišad-dwārišn* as a sin with its proper punishment is mentioned in different Pahl. books. See: *MX*, 2, 35; *PerRiv* p. 565; *Dd*, XXXIX, 3; *Šnš*, IV, 10-11.

26:15 *az pāy \*mezišn kard* urinated while standing.

To make water an instep's length beyond the front of the instep (and thus polluting the earth) is the origin of *tanāpuhr* (sin). See: *Vd*, XVIII, 40, 43; *MX*, II, 39; *PerRiv*, p. 101, n.1. and the following note.

26:16 *abārig dēw-ēzagih* other acts of devil worship.

In yet another Pahl. work making water on the foot is considered to be an act of evil worship, obeying the law of demons:

*MX*, II, 35-41. *wišad-dwārišn ma kun ku-t pad dōpāyān ziyān ud pad frazand wizand nē rasēd. ēw-mōg ma raw ku-t āstgār ī grān ō ruwān nē rasēd. az pāy pēšārār ma kun ku pad dād ī dēwān griftār ma bawē u-t ān wināh rāy dēwān ō dōsox ma kešand.* 'Do not go without *kustīg* that injury may not come to bipeds and quadrupeds, and harm to <your> children. Do not walk with one shoe that greater distress may not happen to your soul. Do not make water on foot (standing), that you may not be captive to the law of demons and that the demons may not drag you to hell for that sin'. See also *Vd*, XVIII, 18, 40; *Sad dar Nasr*, LVI, 1-5.

27:10 *mār ī \*šēbāg* viper, fast moving snake.

*Šēbag*: probably Av. *xšvaēwa-* *AirWb*, 560; NPers. *šiba*. *Vd*, XVIII, 65: 'az ī šiwā: mār ī šiwā' swift gliding dragon.

28:2 *pad \*dusox ō pas hamē dwārist* was running backwards to Hell.

In *MX*, II, 8-12 it is said: '*andar dōsox har druz dwārišn ō pēš, ud druz ī spazgih; garān-wināh rāy dwārišn ō pas.* In Hell the running of every *druz* (=dēw, demon) is to the front, but the running of the



demon of slander, because of <his> great sin, is backwards'.

29:11 gēs ud mōy abar ātaxš wizārd

Hair, nails, and other putrefying and dead matters, *nasā*, are considered to be unclean and bringing them into contact with earth, fire and water is a great sin. Therefore such matters must be disposed of ceremonially.

See: *PerRiv*, pp. 248-50; *Sad dar Nasr*, XIV (West *SBE*, XXIV, 275-6); Modi, 'Two Iranian incantations for burying hair and nail', *JASB*, VIII, 1909, pp. 557-72; Boyce, *History I*, p. 300; *Stronghold* pp. 207-9; E. Ezekiel, 'Nail among the Jews and the Parsees', *Me.Modi*, pp. 459-64; K. Jamasp Asa, 'The ritual of hair trimming and nail paring in Zoroastrianism', *Mon.Morgenstierne*, AI, 1981, pp. 316-32.

29:14 pad dandān hamē rišt.

rištan, rēš to wound. Av. *rāš-*, Brthl. *AirWb*, 1485-86. See: P.O. Skjaervø, *The Sasanian Inscription of Paikuli*, 3.1, Wiesbaden 1983, p. 108; 3.2 Wiesbaden 1983, p. 93.

30:17 ek-bar..būd u-š pad pixag nē šust carried <corpses> alone.. and did not bathe with the bath of the nine-knotted stick.

The term *ek-bar* 'seems to have a general sense of one who busied himself with dead matter against the prescribed law'. *Šnš*, II, 106, fn. 2. See also *Vd*, III, 15.

*Pixag* is the bath with the stick of nine knots i.e. *barsnūm*. (note 3:2). This word is read by HW, (p. 177) as *pišak* and the sentence is translated: 'He also did not wash himself in his occupation'.

See: *Šnš*, II, 65, p. 53; *Vd*, IX, 14; K.M. Jamasp Asa 'Further to Emēt-i Ašavahištān', *Münchener Studien zur Sprachwissenschaft* Heft 30, München 1972, p. 66; G. Morgenstierne, 'Indo-Iranica', *AO*, XIII, p. 332.

34:7 hixr excrement.

The term is also used for bodily refuse such as hair, dead skin, nail parings, blood etc. See: *PerRiv*, p. 35; *Vd*, V, 14,16.

34:14 driyōšh poverty.

See: K. Barr 'Avesta *drəgu-*, *dri-yu-*', *Studia Orientalia I*. Pedersen, København, 1953, pp. 21-40, and the remarks by J. de Menasce in *Mél. Massé*, p. 284.

*Driyōšh* as a good term for poverty is often used in Pahl. books to describe a 'special privilege', something blessed or holy (the opposite term being *škōhīh*). See: Shaked, *Wisdom*, p. xxxviii-xxxix; Bailey, *BSOS*, VI, 1930, p. 70.

35:7 kē \*pad-iz \*šebāg tigr..ud \*kudāmag..

HW read: *nūn fakhīz-i shapāk va fir va sang va kardām hamāi spūrdand*, and translate: 'to whom they ever applied (*spurdend*) pricking (*šabīg*) spurs (*fakhīz*) and arrows and axes (*kardām*)'.

Starting from the end of the sentence *kwt>m* is to be transcribed as *kudām* <ag> (= a clod of earth). Pahl. *kwt>mk* ManMP. *qwd>mq*. See Henning, *Sogdica*, p. 58, (29); (*DkM*, 798, 3). *sg* (= *sng*) *W* *kwt>mk* stones and clods of earth. *Spurdēnd* should here be something like 'to subject to, inflict with' and is not to be taken as 'tread, trample'. This then requires a preposition probably *pad*, which is obtained by emending 'phyc', a late spelling for *pad-iz* to '\*PWNC'.

38:6 pad āb..šust

Water is the creation of Hordād and shall not be polluted by applying it on the body or using it as a cleansing means. It shall always be kept clean and be used only for drinking and irrigation. Only after having cleansed the impure objects with *gōmēz* or sand one may use water on them. (see note 3:1). See: Boyce, *History I*, pp. 296-97.

40:9 az mard-ē kasān..

For sins, crimes and punishments relevant to marital and sexual relation see: M. Shaki, 'The Sasanian Matrimonial Relations', *ArOr*, XXXIX, 1971, pp. 322-345.

40:15 frašgird Consummation. 'Consummation or the renewal of life is what the righteous strive to attain. As Vohu Manah, Ahura Mazdāh will bring everything living to consummation under his rule (Y. 34<sup>3</sup>) and Aša will be consummated by Ahura Mazdāh's fire and thought (Y. 46<sup>7</sup>). If it befalls the righteous to defeat the *drōw* (deceit, denial) before the judgement of God is carried out, it means the good renewal of life (Y. 48<sup>2</sup>). For this renewal good rulers are a prerequisite (Y. 48<sup>3</sup>). In this stanza it is also assumed that the consummation is 'rebirth, care for the cow'. In Y. 45<sup>1</sup> and in other places the new life is called 'the second life' (which the false doctrine, heresy, is not going to destroy). A concise expression for the new life is given by the adjective *fraša* which means 'fortified, vigorous, healthy': 'The one who for me Zarathustra in accordance with Aša will realize that which is the most vigorous, the most complete, when he gains the life to come he shall get as a reward the pregnant cow and the bull'. (Y. 46<sup>13</sup>). This is precisely a pastoral prophet's vision of paradise. Ahura Mazdāh is working for the realization of this transfigured life in unbroken growth just like Vohu Manah, the genius of pastoral life and by his supreme authority (*xšathra*), but he needs the active help of the righteous, (Y. 30<sup>3</sup>). In Y. 34<sup>14</sup> this life is described as 'the reward it is worth aspiring after', and it becomes clear from this place that Zarathustra has yet hoped that the righteous should obtain it 'in bodily life', i.e. without tasting death (cp. Y. 34<sup>6</sup>, 48<sup>2</sup>). From *fraša* comes the later *fraškarati* (Pahl. *fraškert*/*frašgird*) as a designation of consummation, transfiguration. When it sets in the world will be full of light, the power of darkness and death will have been broken.' Barr, *Avesta*, P. 201. (Translated from the Danish.)

41:14 mayānjīgih mediation, judgement, arbitration.

See: Shaked, 'Mihr the judge', *JSAI*, II, 1980, pp. 1-31.

50:6 az xwēstan pardāxt denied themselves of, became free of.  
 The word appears as plyd<sup>2</sup>ht in K20 and K26, but plid<sup>2</sup>ht in H6. See:  
*Gr. Ir. Ph.*, II, p. 298. (reads: parhēxt); and Bailey, *BSOS*, 1935, p. 763.

53:16 babrag ī \*ābīg andar āb ōzad killed the beaver in the water.

In opposition to demons which live in the water, Ohrmazd has created the water-dog (Av. bawroish-upōpō) to protect the water from them, (*GBd*, XIY, 29). Killing the water-dog is considered to be a sin ranking in severity next below extinguishing Wahrām Fire (*PerRiv*, p. 268). Moreover Ohrmazd has created a bull in the sea, with ever-burning and blazing fire on its back. The glory of this fire removes every calamity that Ahreman might cause in the water. (*PerRiv*, p. 99.)

- I. Glossary and Concordance
- II. Index of Transliterated Words with Their Transcribed Equivalents
- III. Frequency Word-List of K 20

## Order of Letters:

## Glossary:

A Ā B Ć D Ē F G H Ī J K L M N Ō P R S Š T U W X Y Z

## Index and Frequency Word-List:

D &lt; B C D G H Ī K L M N P S Š T W Y Z

## I. Glossary and Concordance

## A

abar [MDM] 'prep. 'upon, on, over, about.' *saxwan.* ~ *ən bād* 2:17 speeches, were on this. 'adv./prev. 'up, upon, out.' ~ *awurd* 1:18 took out, brought up. 1:12 1:18 2:12 2:17 3:15 4:20 5:3 6:10 8:18 14:1 14:8 14:12 14:14 17:14 18:19 23:15 24:11 28:9 29:11 29:12 31:6 passim.

abag [LWTH] prep. 'with, together.' 2:2 2:4 2:13 6:6 6:12 19:4 22:7 28:1 30:12 35:6 35:11 39:14 43:8 43:12 49:4 52:14 55:2

abāgīh help, assistance. 10:5

abāgī other, remaining, rest. 7:2 10:10 12:4 12:16 13:4 14:17 14:19 15:11 15:13 15:15 15:18 17:2 17:14 22:10 26:16 28:7 29:20 30:6 30:12 passim

abārōn improper; unlawful; sinful. 22:12 33:18 44:6 55:16

\*abārōnīh sin. 39:14

abārōnīhā sinfully. 38:18

abārōn-marzišnīh illicit intercourse. 49:19 52:14

abāxtar north.

abāxtartar further north. 23:1

abāyistan, abāy- to be necessary; to be fitting.

abāyēd 2:18 26:3 31:4 33:10 34:15 37:11 40:16 42:15 46:14 54:9

abāyīšnīg fit, handsome. v. Bailey, *BSOS*, 1934, p. 280. 25:7

abāyīšnīgtar comp. of 19:4

abāz [L>WHL] adv./prev. 'back; off; away.' 6:9 9:2 10:5 21:1 31:3 34:5 35:20 43:13 43:19 46:12 48:20 51:9

abāz-kūn with naked (or exposed) buttocks. 21:14

abespārdan, abespār- to deliver.

\*abespārēm 5:2

abestag Avesta, the holy book of the Zoroastrians. 1:12 6:2 6:5

abē without 21:18

abē-bar fruitless. ~ *kardan* to deprive one from his property. 34:14

abē-bēs without blemish → *bēs* 9:12

abē-blīnīh adv. fearlessly 36:3

abē-bun rootless 34:14

abē-čim without reason. 4:20

abē-gumān firm, doubtless. 17:7

abē-gumānīh free from doubts. 1:5

abē-gumāntar comp. of abē-gumān 3:8

abē-jāmag without clothes. 50:9

abē-sūd useless. 31:10

abē-wināb without sin. 37:9

abēr very. 12:8 17:15 18:5 18:14 19:3 19:12

abēzag pure. 15:5

abēzagīh purity. 1:4

abgandan, abgan- to throw; to cast.

abgand 2:3 4:3 25:15 29:2 29:12 32:18 40:17 41:19 43:11 45:11 52:1

abganēd 3:18

a-burd-framān disobedient. 54:7

a-burd-framānīh disobedience 40:1

aburnāyag child 32:6 32:11

abzār 'powerful; cosmic heavenly force.

abzār-brēhēnīd powerfully created; v. Jamasp Asa, *III, XII*, 2, 1976, p. 116. (substance created); → brēhēnīdan 16:5

abzārōmand 'able; virtuous. v. Shaked, *Wisdom*, p. 248. 'endowed with spiritual forces. v. Nyberg, *Manual II*, p. 26.

abzārōmandān pl. of 1:20

abzōwīg everlasting blessing (epithet of Ohrmazd) v. Bailey, *BSOS*, VII, 1934, pp. 292-94.

abzōnīgīom adj. sup. of 1:55:8

abzūdan, abzāy- to increase.

abzāyēd 20:14

a-dādīhā unjustly, unlawfully. 20:14 20:19 25:20 28:7 45:10 46:11

a-franāft disrespectful. v. Bailey, *Stud. Pavry*, p. 21. 22:16

a-franāft-tar sup. of 1:22:17

afsārdan, afsār- to extinguish.

\*afsārd 37:6

afsōn-kard bewitched. 48:17

afsōs mockery. ~ *kard* ridiculed. 54:11

afsōsgarīhā scornfully. 54:14

afšāndan, afšān- [PZKWNim] to scatter, to spread. *idxm* ~ to sow.

afšānam 53:4

afšānd 53:4

afšānēnd 52:17

agar [HT] cond. conj. 'if.' 3:18

agar-itān 1 + suff. 2nd. pl. 'if for you.' 3:16

\*ahanū-z yet, still. 8:2 36:16

ahlaw righteous, just. v. *Comm.* 1:2 6:20 9:14 10:2 12:16 13:19 21:5 25:5 31:18 37:9 44:15 46:4 46:5 48:16 54:20

ahlawān pl. of 1:3:20 7:2 8:16 9:5 10:10 10:13 10:18 11:7 12:7 12:19 13:9 14:17 15:7 19:9 19:20 35:11 35:12 42:19

ahlaw-dād alms, charity given to further righteousness or purity. v. Modi, *Ceremonies*, pp. 407, 441-442. 22:12

ahlāyīh righteousness. 55:10 55:12 55:20

ahlomōy heretic 1:16 33:15

ahlomōyīh heresy 30:3

ahmāi (Av.) pers. pron. 3sg. dat. 'to him, to this.' 8:10  
 Abremān the Evil Spirit v. Bailey, *BSOS*, VII, 1934, p. 295 sq., 11:6 11:10 22:2 22:11 35:15 42:8  
 a-kanārag-drēm with unlimited gods. → drēm 21:19  
 a-kāmāgōmand unwillingly; undesirably. v. Henning, *BSOS*, IX, 1937, p. 84, 3:17  
 \*Aleksandar Alexander v. *Comm.* 1:8 1:17  
 Amahraspand the Holy Immortal One. v. *Comm.* 7:13 14:15 38:7  
 Amabraspandān pl. of † 6:20 7:12 7:13 11:4 11:5 11:8 14:17 15:11 54:18  
 amā [LNH] us, we. 3:2 3:4 4:11 4:16 4:20 5:1 6:15 7:4 7:6  
 amāwand powerful, strong. 8:6 10:9 15:17  
 amāwandih power, strength. 16:9 17:20 19:10  
 Amurdād the sixth Amahraspand. The guardian of plants. v. *Comm.* 7:13 25:19 26:1 44:14  
 anāgh evil, harm, pain; bad circumstances. r. purr. T; was- 10:19 11:5 20:20 21:3 21:10 21:12 28:10 37:1 39:7 42:15  
 anāg-kardār evil-doer; maleficent. 1:17  
 an-āmurz merciless. 27:15  
 an-ast lie, falsehood. v. Pahlān, *Me. Jackson*, pp. 165-70, 31:9 37:7 50:16 53:10  
 an-ast gōwīšnān liars. 50:15  
 an-āshū enmity. 2:2  
 and some, so much, many. *en* - 20:20 this much, equal amount. 8:12 20:20 21:3 21:10  
 andar [BYN] in; among; between. 1:3 1:4 1:5 1:14 2:6 2:8 2:14 2:20 4:8 4:14 5:10 6:10 8:8 8:12 8:16 11:8 11:9 passim  
 andarōn inside, within.  
 andarōntar adj. sup. of † 36:4  
 andarway air, atmosphere. 12:3 19:19 26:17 27:10  
 \*andōh-ōmand grieved, v. *Comm.* 2:fn  
 an-espās ungrateful. 39:6  
 \*an-ēwenhā unlawfully. 27:16  
 angust finger. 9:3 34:16 43:13 44:17  
 an-iz that too. 15:8 18:3 30:17  
 anōš deathless. v. *Comm.* 7:9 14:2  
 anōšag-ruwān having an immortal soul; deceased. 2:10  
 any [PHRN] other, another. 2:15 42:18 43:8 46:20 48:12 50:10  
 any-z other also. 53:17  
 a-pādixšāh anarchy. 37:8  
 a-pērōzrag defeated. 22:7  
 a-petyzrag without adversity. 14:1  
 appurdan, appar- [YHNCNLTWN] to steal.  
 appurd 27:8 33:3  
 ardā truthful, righteous. v. *Comm.* 8:1 10:11. 10:12 14:5 15:3 15:7 54:20 55:9 56:1  
 ardāy † 36:3  
 areškān enviousness. 37:9  
 aryand horrible. 23:11  
 ars tear. 20:11 20:13  
 artēštār warrior

artēštārān pl. of † 17:16  
 arzānig worthy. 9:17  
 arzānigān worthy persons. (used together with wehān). 22:13 42:2 42:5 50:6  
 arzānigār comp. of arzānig 9:18  
 a-sar everlasting. 54:17  
 a-sēj not dangerous. 14:1  
 asēn silver. 55:19  
 asēmēn-pēšid adorned with silver. → pēšidān 16:3 16:17  
 asp horse. 55:18  
 asp-e 36:10  
 aspanj hospitality; inn, resting place of caravans. v. Bailey, *BSOS*, VII, 1933, pp. 74-76, 22:14 52:5  
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## Ē

ē 'dem. pron. = ed (introductory and  
statement.) 2-ē suffixed numeral 'one.' 23:1  
23:2 and passim.  
ēē any. ~...nē 'not any, none.' 6:7 9:6 28:20  
55:13  
ē-ēand some, a few; for a while. 11:12 23:7  
31:20 32:6 47:9  
ēd [HIN?] dem. pron. 'this.' ~ rāy 42:2 on  
account of this. pad ~ dāstan to consider.  
35:17 36:13 36:15 40:11 42:2  
ēdar here. 11:14 13:4 14:2 35:19 36:1 49:11 54:8  
ēdōn thus, in this manner. 1:2 7:18 9:3 9:9 9:11  
15:18 20:10 23:13 23:14 23:16 23:17 24:1  
24:12 26:2 36:6 56:9  
ēdōn-tar comp. of 1 56:9  
ēg then, thereupon.  
ēg-im + suff. pron. 1sg. 3:17 36:17 37:12 38:1  
46:6 46:14 47:2 47:9 47:16 48:3 48:8 48:12  
48:18 49:4n passim  
ēg-išan + suff. pron. 3pl. 4:7  
ēg-it + suff. pron. 2sg. 42:12  
ēk one. 2:2 2:4 4:12 4:17 5:17 26:11 28:1 28:3  
36:12 55:10 55:11 55:19  
ēk-ē 3:11 3:13  
ēk-bar one who carries (a corpse) alone;  
filthy, dirty. v. *Comm.* 30:17  
ēn [ZNH] dem. adj. and pron. 'this.' 1:7 1:12  
2:14 2:17 2:20 3:1 3:11 3:20 4:11 4:17 4:19  
5:3 6:16 7:7 10:1 11:15 passim 55:5 55:7 56:8  
ēn-iz this also. 55:17  
ērān Iran. 1:10  
ērān-šahr the land (or country) of Iran. 1:10  
2:1 2:2 2:4  
ēstādan, ēst- [YK<YMWN?n] to stand, to  
be.  
ēstād (used as auxiliary with the past  
participle to form the perf. and pluperf.)  
1:15 3:15 4:6 4:9 4:15 9:1 11:12 14:15 17:15  
18:8 21:1n 21:5 21:19 22:17 23:13 passim  
ēstēd 8:13 12:15 24:1 38:15 55:14

ēstēd 11:14 11:17 12:3 12:16 13:4 19:9 20:10  
36:11  
ēstādan standing. 36:6  
ēstādan, ēstān- [YK<YMWN?n] caus. of  
ēstādan 'to make stand.'  
ēstānd 43:11  
ēstišn stay. 23:17  
ēw-hār once. 1:2 25:12  
ēwēnag manner, like, way, kind. 2:7 2:17 6:7  
23:8 23:9 29:18 55:5  
ēw-gānagih harmony. 17:5  
ēw-mōg-dwārīšn walking (daevic) with one  
shoe. v. *Comm.* 26:15  
ēw-tāg single. 33:10  
ēzm wood. 14:8 14:11 14:14 36:8

fraz adv. prev. 'forth, forward.' 4:17 5:18 8:4  
8:5 8:7 9:15 10:14 11:11 12:5 12:17 13:6  
13:16 14:11 passim  
fraz-pestān with prominent breasts. 9:2  
fraz-šnūg with crooked knees. 21:18  
fraztar comp. of fraz 20:5 23:10  
frēštan, frēb- to deceive, to seduce.  
frēti 44:8 49:19  
frēštār deceiver. 33:15  
frēštārīh deceitfully. 37:10  
frēh-dādār accomplisher, (epithet of gods).  
10:9  
frēštādan, frēst- [ŠDRWNtn] (= frēštādan) to  
send.  
frēštēd 4:20  
\*frēštūd 1:10  
frōd down, downwards. 21:8 23:12 37:1 54:2  
frōxtan, frōš- [MZBNWtn] to sell.  
frōxt 27:7 47:16

## F

\*Farnbay the famous Fire of Sasanian,  
connected to priestly and noble classes. v.  
*Comm.* 2:16 3:6  
farroxtih bliss. 5:3  
Faršōštar name of a famous priest, apparently  
Jāmāsp's brother. 15:13  
frahīn fat, plump. 9:16  
frahīhtar comp. of 1 9:16  
fradom the first. 4:2 7:6 7:18 8:4 23:4  
\*frahīktag trained. 7:15  
framān-burdārth obedience. 17:6  
framādan, framāy- to order, to command, to  
bid. 7:8 41:15  
framūd 5:8 7:9 7:14 7:18 15:6 17:13 41:15 46:4  
46:11  
frasp beam. 4:14 24:5  
fraspān pl. of 1 4:16  
frašgird the renovation of the world and  
re-establishment of its primordial purity.  
40:15 49:13  
frawahr guardian angel, immortal soul of  
earthly beings. v. *Comm.* 10:10 14:18 15:12  
19:10 20:7  
frayād help. 3:3  
frazafan, frazām- to finish.  
frazafi 56:10  
frazand child. 50:17  
frazand-ē 25:7  
frazānag intelligent. 7:15 7:16 49:3  
frā-humat with many good thoughts. 16:15  
frā-huwaršt with many good deeds. 16:15  
frā-hūxt with many good words. 16:15.  
frārōn proper, righteous. 10:3 55:16  
frārōnīh virtue, righteousness. 9:1 33:8 42:13  
42:14 42:20  
frārōhtar comp. of frārōn 3:9  
frāxwih prosperity. 10:16 19:20 55:12  
frāxwihā prosperously. 10:6

## G

gandag stinking. 21:13 36:5  
gandagih stench. 11:1 23:9 23:14 30:13 36:14  
40:17 42:18 43:14  
gandagtar comp. of gandag 22:3  
gandagiom sup. of gandag 21:15 22:1 36:8  
gannāg corrupt; foul. ~ mēnōg 'the Evil  
Spirit', designation of Ahreman. v. Bailey,  
BSOS, VII. 1935, pp. 755-759; ZorProb, pp.  
20-21. v. *Comm.* 1:6 23:3 54:10  
gar mountain. 16:6  
-gar suffix forming actor nouns. → wiziř- ~;  
yaziř- ~ etc.  
garān heavy; serious; hard. 1:9 20:8 24:9 24:12  
25:1 26:2 27:7 28:10 31:4 31:11 31:15 32:9  
32:15 34:2 passim  
garāutom sup. of 1 4:7  
gardan neck. 26:11 26:17  
gardānīdan, gardān- to turn.  
gardānīd 52:1n  
garm warm 39:15 40:5 40:13 46:1 48:20 52:7  
garmīh warmth. 12:4 45:16 52:1  
garm-šbag bath. 31:17  
garmāg heat. 18:18 36:19 50:2 50:9  
garōdmān Paradise. 13:17  
garōmandīh difficulty. 40:12  
garzādan, garz- to complain, to lament.  
garzīšn complaining; lamentation. 32:4 35:16  
35:18 41:16  
garzīšnig complaining. 22:19  
garzīšnigtar comp. of 1 22:19  
gaštan, gard- to go about.  
gašt 8:16  
Gayōmart the Primordial Man. 15:12  
gazdum scorpion. 30:6 38:20 43:3 47:17



gazidan, gaz- to sting.  
 gazid 37:12 44:1 50:12  
 gādan, gāy- [SLYTNm] to copulate. 40:1  
 gād gyāg 7 = 43:4 vulva. 43:4 43:9 43:20 44:7  
 gāh 'place; throne; bed. 2time, season. 18:18 v.  
 H.K. Mirza, *Me. Henning*, P. 332. 5:13 9:19  
 11:2 12:8 13:9 14:15 15:7 18:6 18:9 18:13  
 18:18 19:4 19:14 43:9 56:8  
 gāhān the Gāthās, holy Zoroastrian scriptures.  
 v. *Comm.* 6:2 9:13 12:14 13:3 15:20  
 gāhāntg relating to Gāthās; spiritual. 8:9 21:fn  
 gām step, pace. 5:10 8:4 8:5 12:5 12:17 13:6  
 13:16 23:4 23:5 23:6  
 gāw [TWR] cow, ox. 1:13 17:2 29:2 45:9  
 45:16 55:18  
 gāwān pl. of 1 28:7 45:11  
 gēhān the world of creatures, world. 1:3 2:9  
 10:9 33:18 36:8 55:16  
 gēhān-murjēndār destroyer of the world. →  
 murjēndān 54:10  
 gēs hair, lock of hair. v. *Comm.* 29:11  
 gētg world, the planet earth. 8:13 8:14 9:6 9:13  
 12:13 13:2 13:15 14:7 15:4 15:20 16:20 18:2  
 18:12 18:15 20:19 21:4 21:11 21:16 23:9  
 24:11 25:5 passim  
 gētgān inhabitants of the world. 11:18 17:5  
 20:18 55:2  
 gird collect. + aux. *kardan* 'to collect, to bring  
 together.' 28:14  
 glyāh plant. 18:17 29:1  
 gizistag accursed. 1:6 1:7  
 gōhr- \*abzād studded with gems. 17:19  
 gōhr-pēsād adorned with gems. 16:17  
 gōnag kind; form. *gōnag* ~: different kinds.  
 11:1 11:9 33:11 36:15 36:18 53:20  
 gōspand [KYN] sheep. 17:2 18:8 18:16 22:10  
 44:15 45:10  
 gōspandān pl. of 1 28:7  
 gōš ear. 36:10 43:4 49:15  
 gōšt [BSLY] meat. 30:11 30:19 35:2 38:9  
 47:19 48:11  
 gōwīša speech, word. 3:9 7:6 8:9 21:fn  
 gōwīzār clear, explicit. 7:17  
 griftān, gir- [CHDWNm] to take, to catch, to  
 seize. 23:14  
 girēd 55:12  
 grēm 21:10  
 grēnd 11:2 18:10 25:1  
 grift 7:11 8:4 10:14 14:16 15:9 20:4 23:7 31:3  
 35:13 47:19 54:16  
 griyīstan, griy- to cry, to weep. 20:13 20:16  
 20:19  
 griyān weeping. 38:13 40:3  
 griyēnd 31:20  
 griyist (for 4:8 v. *Comm.*) 4:8 38:8 46:16  
 gūftān, gow- [YMRWNm] to tell, to say.  
 gōw 7:6 11:18 20:18 55:2 55:4 55:9  
 gōwēd This form is used in introducing  
 authoritative religious sayings and is kept as  
 such (and not as expected in the pl. form  
 gōwēnd) when referred to Srōš-ahlaw and  
 Adur yazad. 11:15 13:1 13:13 14:10 20:10

21:fn 21:6 22:1 22:3 23:18 24:9 24:17 25:3  
 25:9 25:17 26:6 26:13 26:19 27:4 27:13  
 passim  
 gōwēnd 1:2 3:14 4:10 13:19 18:9  
 guft 3:9 3:16 5:1 5:6 5:19 6:2 6:14 6:19 7:3 7:6  
 7:12 7:13 7:16 7:20 8:2 8:9 passim  
 gūh excrement. 31:12 34:7  
 gumān doubt. 1:6 2:6 2:14 39:8  
 gumānīh doubt. 2:8  
 gumēxtan, gumēz- to mix.  
 gumēxt 27:6  
 gumēzed 55:20  
 gund army. 54:8  
 gurd hero.  
 gurdān pl. of 1 17:18  
 gurg wolf. 18:16  
 gursag hungry. 45:17 50:8 52:10 52:13  
 gursagān pl. of 1 7:7  
 gursagīh hunger. 25:13 38:13 50:1  
 gušn male, (especially of animals.) 18:18  
 gyāg place, position. 3:19 11:16 11:17 12:6  
 12:10 12:12 12:18 12:20 13:2 13:12 15:5  
 15:10 passim  
 gyāg-e 5:10 11:11 14:12 15:14 20:5 24:3 24:13  
 gyāu soul. 21:fn 42:10

## H

h- [HWH] 'be.' pres. stem. → ast  
 ham 1st. sg. pres. 'am.' 2used with the past  
 tense to form perf. 1sg. 8:2 8:6 8:7 9:9 9:12  
 9:16 9:17 9:18 9:19 9:20 10:1 10:7 11:11  
 11:12 14:6 passim  
 hē 2nd. sg. (= hēh) 8:1 13:20 14:2 15:4 15:5  
 15:18 22:2 42:15  
 -hēh 1 6:14 6:16 9:5 9:6 42:8 42:14  
 hēm 1st. pl. 4:12 4:13  
 hēnd 3rd. pl. 1:5 2:fn 2:7 2:14 2:16 2:20 3:6  
 3:8 3:12 4:5 4:6 4:7 4:8 4:9 4:10 5:4 6:3 6:4  
 6:13 7:20 10:11 11:12 11:14 12:11 passim  
 hall seven. 3:7 3:12 3:13 4:4 4:5 4:11 4:12 4:14  
 4:16 5:1 5:2 5:20 6:1 6:3 6:5 14:8 35:17  
 haftom the seventh. 6:9  
 hagriz never. (with neg.) 9:6 14:20 21:4 22:2  
 23:9 28:20 36:1 36:9 43:19  
 ham 'together, with; 2also, too. 3same →  
 h11:12 35:12  
 ham-dādestān agreeing. 5:4  
 ham-dādestānīh agreement. 3:5  
 ham-gōnag accordingly. 5:9 56:4  
 ham-pursagīh communion. 10:fn 10:3  
 hamāg all. 1:12 3:5 6:6 8:13 13:17 14:8 15:16  
 17:2 19:20 24:7 26:4 28:17 29:8 30:5 32:19  
 33:11 36:8 38:19 42:9 54:3 55:11 56:3 56:5

hamāg-dēn a religious ceremony, a special  
 prayer. v. *Comm.* 17:12  
 hamhār 28:15  
 hamē 'always, continuously. 2used as a preverb  
 to make imperfect. v. the reference under Bā  
 12:8 15:16 16:6 16:9 18:4 19:18 20:9 24:7  
 24:15 25:1 25:7 25:8 25:13 25:14 25:15 26:11  
 26:17 27:2 27:11 27:17 passim  
 hamēšag-sōz ever burning. 6:1  
 hammistagān purgatory. 11:16 12:3  
 hammōxtan, hammōz- to teach.  
 hammōxt 42:14  
 hammōzānīdan → hammōxtan v. Dhabhar,  
*Esseys*, pp. 109-112. 42:19  
 hamwār always. 30:17  
 handarz testament. v. Driver *Aramaic  
 Documents*. p. 75. 5:7  
 handām body. 24:7 28:3 32:19 38:6 40:18 50:3  
 handāxtan, handāz- to throw.  
 handāxtand (a later form instead of *handāxt  
 hēnd*). 34:8  
 handāzag measure. 27:6  
 handāzidan, handāz- to measure.  
 handāzīd 10:13  
 handēsidan, handēš- to think, to ponder.  
 handēšīd 36:6  
 handōxtan, handōz- to save.  
 handōxt 40:2  
 hangām time. 18:17  
 hangārdan, hangār- to acknowledge.  
 hangārd 7:13  
 hangārdēnd 19:11  
 hanjāman assembly. 2:16 4:8 12:19 54:17  
 har(w) all, each, every. 4:3 4:5 4:12 4:18 7:5  
 7:16 11:20 12:2 23:14 23:16 23:17 23:19  
 25:11 35:11 36:13 41:20 43:1 44:1 44:17  
 45:20 47:3 55:3 56:2  
 harwisp all. 8:17 16:3  
 harwisp-pētid all adorned. 17:19 20:1  
 harwisp-škoftag all in bloom. 20:1  
 hazār thousand. 28:9 36:7  
 hāmōyēn all. v. *Comm.* 3:7  
 hērbad teacher, priest. v. *Comm.*  
 hērbadān pl. of 1 1:19 6:6 6:17  
 hištan, hiš- to release.  
 hišēnd 20:13 23:19 36:17  
 hišt 6:8 18:19 24:12 26:8 33:9 38:13 49:16  
 52:13  
 hixr excrement. v. *Comm.* 30:16 31:17 34:7  
 homānāg likewise, similar. 13:5 13:11 19:17  
 24:5 29:20 32:7 32:14 33:19 43:11  
 Hordād the fifth Amāhraspand, the guardian  
 of the Water. v. *Comm.* 7:13 25:19 26:1 38:7  
 44:13  
 Hrōmāyīg Roman, Greek. 1:8 1:17  
 hu-abrang well decorated. 17:19  
 hu-hōy sweet smelling. 7:10 9:11 20:1  
 hu-hōyīh 1 10:17  
 hu-šāsmīhā benevolence. 51:1  
 hu-šīhr beautiful.  
 hu-šīhtar comp. of 1 9:7  
 hu-dōšag desirable, pleasing.

hu-dōšagtar comp. of 1 9:4  
 \*hu-fraward blessed, the late. 2:10  
 hu-pādīxšayīh good rule. 13:15  
 hu-puxt well cooked, delicious. 7:10  
 hu-rust well grown, well shaped. 9:1 24:3  
 hu-tuxšayīh artisan.  
 hu-tuxšayān pl. of 1 18:11  
 hu-xēm of good character, good natured. 49:3  
 humal good thoughts; the 'level of stars'  
 leading to Paradise. v. *Comm.* 4:2 5:17 8:4  
 10:1 12:6 14:16 42:3 55:14  
 hunsandīh satisfaction. 5:1  
 huram joyous, glad. 6:11 6:13  
 huramīh joy. 10:17  
 huramtar comp. of huram 8:15  
 husraw renowned.  
 husrawtar comp. of 1 3:11  
 huškīh draught. 23:8  
 hušnōd happy, contented. 43:19  
 hušnōdīh happiness. 17:5  
 huwaršt good deeds; the 'level of the sun'  
 leading to Paradise. v. *Comm.* 4:3 5:18 8:5  
 10:1 13:6 13:7 14:16 42:3 55:14  
 hūxt good words; the 'level of the moon'  
 leading to Paradise. v. *Comm.* 4:3 5:18 8:5  
 10:1 12:17 12:18 14:16 42:3 55:14

## I

ī [Y = ZY] rel. pron. 'who, which.' used as  
 izāfat (connective particle). 1:1 1:3 1:4 1:6  
 1:8 1:13 1:14 1:15 1:16 1:17 1:20 2:1 2:4 2:6  
 2:10 2:11 2:12 2:15 2:16 2:20 3:2 3:3 3:4 3:5  
 passim  
 i-m + suff. pron. 1sg. 35:16  
 i-s + suff. pron. 3sg. 8:13 8:18 21:15 50:8  
 55:14  
 i-šan + suff. pron. 3pl. 20:8  
 Isadwāstar Zoroaster's son. 14:19

## J

\*jadag-gōw intercessor.  
 jadag-gowān pl. of 1 v. *Comm.* 19:15  
 jadūg magician, wizard.  
 jadūgān pl. of 1 11:2  
 jadūgīh sorcery. 29:17 46:4 48:2  
 jam cup, goblet. 5:16 5:17 5:18  
 jāmāg clothing, garment. 18:20  
 Jāmāsp the vizir of king Wīstāsp, apparently  
 brother of → Faršōstar. v. Bailey, *BSOS*,  
*VI*, 1930, pp. 63-64. 14:19 15:13  
 jār time, occasion. jār ~: from time to time.  
 47:18 47:19  
 jeh whore. 21:17  
 jōrdā grain. v. Henning, *BSOS*, *IX*, p. 90. 27:7  
 jōdan, jōy- ro chew, to devour. v. Henning,  
*Verbum*, 186.  
 jōyēnd 24:1 24:7 26:5

jud 25:19 26:11 27:17 28:17 28:18 29:3 29:8  
30:6 32:20 34:7 37:13 41:5 44:1 47:19 53:16  
judāg separate. 3:7 37:17 44:8  
jud-dādestānīh disagreement. 2:8  
jud-keš having a different religion,  
unbeliever.  
jud-kešan pl. of † 2:13  
jud-ristagīh heresy. 2:8  
jud-wurōyān heathen.  
jud-wurōyānān pl. of † 2:13  
juwān young. 9:10 22:4

## K

ka [PMT] conjun. 'when, as, while.' 2:10 4:15  
6:11 8:7 9:11 9:15 9:18 9:20 10:fn 12:16 13:6  
20:18 21:14 22:6 22:8 passim  
ka-m + suff. pron. 1sg. 54:18 56:5  
ka-mān + suff. pron. 1pl. 36:17 41:20  
ka-š + suff. pron. 3sg. 16:6  
ka-šan + suff. pron. 3pl. 4:7 8:8 16:10 18:7  
18:12 19:9 21:2  
ka-t + suff. pron. 2sg. 8:1  
kabīz unit of measurement and weight, equal  
to 64 pounds weight; a bushel. 27:1 27:5  
41:15 47:15 52:17  
kabōd blue. 14:13  
kadag-xwadāy lord, master of household; title  
of small rulers before the Sasanian era.  
\*kadag-xwadāyān pl. of † 2:1 19:6  
kadām which, what, where. 12:10 12:11 12:20  
13:12 16:18 20:fn 21:fn 30:7 32:1 33:13  
kadār-iz-ē whoever. 8:11  
kaš foam. 25:15  
kahas channel. 19:7  
kahmāitī (Av.) pron. dat. 'to whomever, to  
everyone.' 8:10  
kam less. 20:17  
kamāl head (daevic). 24:20  
kandan, kan [HPLWNTn] to dig; to destroy.  
v. Morgenstierne, *AO, I*, p. 249; Henning,  
*Verbum*, p. 172.  
kanam 49:12  
kand 25:15 32:13 34:8 34:16 37:6 38:9 46:15  
47:3 47:17 49:fn 52:10 54:3  
kantig virgin, maid, girl. v. *Comm.* 8:20 9:5 9:7  
kardan, kun- [CZYDWNTn] to do, to make, to  
perform, to exercise. 1:6 7:8 17:8 41:15  
kard 25:16 26:fn 26:1 26:5 26:9 26:12 26:15  
26:16 27:1 27:3 27:7 27:12 27:15 27:16 27:18  
27:20 28:4 28:8 28:11 28:14 passim  
kun 5:9  
kunam 5:7  
kunēd 4:10 20:19 36:16 49:11 54:13 56:1 56:3  
56:5  
kunēnd 10:3 13:19 18:10 19:11 20:13 32:1 32:5  
47:11 47:12 48:19  
kardag practice, action. v. Pagliaro, *RSO*,  
*XXIII*, 1948, pp. 52-80. 3:2  
kardār maker, doer. → anāg-; nek-

kas person. 20:2 22:8 23:16 23:17 36:13 46:20  
48:12 50:10  
kas-ē 2:19  
kasān pl. of † 26:9 33:8 35:1 39:14 40:9 44:7  
44:8 45:3 49:19 52:8  
kaš arm-pit, breast. 3:16 5:5 16:6 41:10  
Kay-Wištāsp → Wištāsp 14:18 15:12  
kāmāg wish, desire. 9:10 22:6 22:11 37:8 40:1  
52:14 54:13  
kāmāgōmandihā willingly, wishfully. 3:19  
kāmīstān, kām- [YCBHNstn] to wish.  
kāmīst 15:2 54:18  
kār work. 3:11 7:8 29:1 45:17 46:11 46:12 54:13  
56:1  
kārāwānigān travellers, travelling merchants.  
v. Bailey, *JRAS*, 1934, pp. 512-17, 41:16  
42:6 52:5  
kard knife, dagger. 40:6 40:14 45:6  
kāstāg decrease. 47:16  
kē [MNW] rel. and intro. pron. 'who, which,  
what.' 2:fn 2:11 3:7 3:11 3:14 4:14 8:11 8:14  
9:5 9:15 10:12 11:1 11:12 11:14 12:2 13:1  
13:13 14:7 14:12 14:13 15:15 passim  
kē-m + suff. pron. 1sg. 9:6 14:20 22:2 23:9  
42:14  
kē-mān + suff. pron. 1pl. 4:17  
kē-š + suff. pron. 3sg. 29:5 29:10 29:14 29:17  
30:2 30:16 31:2 31:5 31:9 32:11 32:17 32:19  
33:2 33:7 33:19 34:4 34:20 35:6 39:12 passim  
kē-šan + suff. pron. 3pl. 44:16 45:3 45:5 45:9  
45:11 45:15 45:18 46:3 46:6 46:10 47:9 47:15  
50:5 50:12 51:5 51:8 51:10 53:9 53:15 54:1  
54:5 passim  
kē-z + adv. encl. 19:9  
keh smaller. 41:15 47:15  
kem few.  
kemtar comp. of † 23:20  
kēn hatred. 2:2  
kēš belief, faith (especially non-Mazdean). 2:7  
33:17  
kešidan, keš- to pull, to drag, to carry. 34:9  
kešan pulling, dragging.  
38:2  
kešēnd 41:18 52:16  
kešēd 26:17 31:5 34:9 35:2  
kirb body. 8:20 9:3 9:7  
kirbag good virtuous, pious duties according to  
the religion. 11:18 11:19 11:20 12:16 13:4  
17:8 17:14 56:1  
kirm worm. 29:3 32:19 43:3 44:2 44:18 47:18  
kišwar country. 35:17  
kōdak child. 32:17 38:13 40:10 40:12 40:14  
40:15 46:16 47:1 49:10 49:12 49:13 52:fn  
52:8 52:13  
kōdak-ē 46:15  
kōf mountain. 23:20 31:6 46:15 49:fn 49:12  
kōf-ē 31:5 32:13 34:9 34:16 52:9  
kōftān, kōb- to pound, to beat.  
kōft 28:10  
kōbēnd 31:13

ka [PYK] 'rel. and intro. adv. and conjun.  
'where, which.' 3subo. 'that' in quoting a  
direct statement. *gowēd* ~; *u-m purstid* ~;  
etc. 35:8 35:9 35:17 36:1 36:13 36:15 36:16  
37:2 37:4 37:13 37:14 37:18 37:19 38:3 38:4  
38:10 38:12 38:16 38:17 39:3 39:4 passim  
kū-m + suff. pron. 1sg. 35:19  
kū-mān + suff. pron. 1pl. 2:18  
kū-š + suff. pron. 3sg. 9:2 15:6  
\*kūdāmāg clods (of earth). v. *Comm.* 31:13  
35:8  
kunišn action, deed. 3:9 8:20 9:9 9:11 21:17  
22:4 22:6 22:11 50:11  
kūn anus. 43:4  
kūn-marz sodomy v. *Comm.* 24:11 44:6  
kust side, direction. 50:1 52:fn  
kustūg the sacred girdle worn by Zoroastrians.  
→ wišād- \*dwarīšnāh 41:18  
kušīšn killing, slaughtering. 28:7  
kuštan, kuš- [NKSWNtn] to kill.  
kušt 2:1 39:1 45:10

## L

lajan mud, slime. 40:17  
larzīdan, larz- to tremble, to shiver.  
larzēd 23:15  
listan, lēs (=līstan, lēš-) to lick.  
list 39:16

## M

ma [PL] (=mā) negat. particle 'not, do not.'  
used with imp. and subjunctive. in an  
optative mood. 3:17 4:10 11:19 20:19 35:19  
36:1 55:12 55:13  
mad → āmad → āmadān 4:7 7:19 8:6 8:7 8:13  
9:15 11:11 13:4 13:20 15:14 16:2 18:17 20:6  
22:14 24:4 24:13 34:14 42:20 50:8  
magas fly. 43:3  
man [L] I, me. 3:18 7:19 7:20 8:2 8:3 9:9 9:11  
9:15 10:5 10:11 10:12 10:14 14:4 14:6 14:12  
14:14 14:16 15:3 15:9 20:4 22:4 passim  
mang henbane, hemp. v. *Comm.* 3:17 5:8 5:16  
5:19  
mar account, number. 2:fn  
marag number. 36:11  
mard [GBR?] man; husband. 3:7 3:12 5:3 9:14  
10:2 24:10 24:11 25:4 25:11 25:18 26:8 27:5  
27:14 27:20 28:6 28:13 29:5 30:2 30:16 31:2  
31:9 passim  
mard-ē 38:2 38:14 41:4 41:8 41:17 44:1 47:2  
49:14 50:16 52:15 53:6 53:11 passim  
mardān pl. of † 53:18  
mardōm [PNSWT?] people, man, mankind.  
1:4 3:5 11:12 12:13 13:10 18:17 20:fn 31:16  
31:20 32:1 33:11 34:4 34:13 37:5 37:9 41:8  
50:7  
mardōm-ē 30:4

mardōmān pl. of † 1:7 2:4 2:14 2:20 11:17  
19:1 20:12 24:14 27:7 27:15 28:1 29:20 30:7  
30:9 passim  
marg death.  
marg-arzān mortal sin, a sin meriting the  
penalty of death. 37:5  
margih → marg 25:1  
marzīdan, marz- to copulate, to unite sexually  
with a woman. → dāštān-marz  
marzīd masturbated. v. O. Klima, *ArOr*,  
*XXIV*, 1959, p. 597. 49:15  
mastarg skull. 33:4  
may [HŠ] wine. 5:8 5:16 5:19 7:10 27:6  
mayān middle, between. 2:2 26:11 35:fn 42:18  
50:20  
mayānigīh mediation, arbitration. v. *Comm.*  
41:14  
mazg brain. 33:5 47:10 47:18 50:17  
mād [PM] mother. 40:19 41:2 41:3 46:16  
mādar [PMtl] † 32:3 46:16  
māh moon. 12:17 13:2 13:5 19:17 44:14  
mān house, abode. → tmenōg 5:10 (here: fire  
temple.) v. *Comm.* 5:10 19:6  
mānbān watch-dog.  
mānbānān pl. of † 34:5  
māndan, mān- [KTLWNtn] to remain, to stay.  
mānd 50:10 55:5  
mānēd 5:3  
mānsarbar priest, religious leader.  
mānsarbarān pl. of † 17:10  
mār snake. 27:10 29:20 30:5 34:17 38:20 43:3  
44:2 47:17  
mārān pl. of † 24:6 37:12 41:4 44:1 50:12  
mār-ē 24:5 29:18 49:5  
mār-kirbīh being of the shape of a snake. 30:3  
Māraspandan → Adurbad 2:11  
māzdēsu worshipper of Mazdā, adherent to  
the religion of Ohrmazd.  
māzdēsnān pl. of † 3:18 4:1 4:9 4:11 4:21 5:5  
6:6 6:12 6:15 7:1 7:4 10:10 14:5 16:1 17:7  
42:4 54:20 55:9 56:9  
meh old(er), great(er). 9:11 16:13 17:11 18:9  
19:10  
mehān pl. of † 2:1  
mehf greatness. 16:8  
mehmānīh habitation, dwelling, abode. 12:6  
12:18 13:7  
meh-sūdh bigger profit. 18:20  
mehān country. 14:17 19:6  
mēndan, mēn- to think, to observe.  
mēnēd 23:17 54:13  
mēnid → tar 26:fn 39:13 42:4  
mēnišn thinking, thought, usually together  
with *gowīšn* and *kunišn*. 3:8  
mēnōg spirit. 1:6 5:10 18:7 23:3 39:5 54:10  
mēnōgān spiritual world, related to celestial  
realm. 2:19 7:3 10:10 17:5 55:8  
mēx nail. 41:11 43:1 44:2 47:5  
mēx-ē 51:5 54:1  
mēzd sacrifice, offering meal. 7:11  
\*mēzišnīh urination. v. *Comm.* 26:16  
mēzīdan, mēz- to suck, to taste.

mēzid 44:17  
mēzūg penis. 44:1  
Mihr the Arian god Mithra presiding over the Covenant. v. *Comm.* 10:8 35:11 35:12 49:4  
mihir-drōz breaking one's word or faith; perjury. 35:10  
mihir-drōzih breach of loyalty. 43:18  
mizd reward, wage. 31:2 52:6  
\*mizdwarān hirelings. 31:3  
mo-y-mard a Magus, a Magian.  
mo-y-mardān pl. of † 2:15  
mōr ant. v. Bailey, *BSOAS*, XXIV, 1961, p. 476. 38:20 43:3  
mowbad Mazdean priest.  
mowbadān pl. of † 1:19 6:7  
mōy hair.  
mōyag lamentation, mourning. 20:13 20:16 20:19 37:20  
murdan, mir- [YMYTWNtn] to die.  
mūram 25:14 25:14 29:11 36:11 45:3 52:16  
murd 21:8 37:1 50:10  
murdag dead.  
murdagān pl. of † 4:19 6:16  
murnjēdan, murnjēn- to destroy.  
murnjēnd 33:16  
Muzrāyig-rānišn Egyptian, inhabitant of Egypt. 1:8 1:18

## N

nakktrā denying, he who denies his responsibilities, breaker of an engagement or an obligation. v. Shaked, *Wisdom*, p. 244. 37:16  
namāz [CSGDH] adoration, homage. ~ *burdan* 4:10 the act of paying homage by prostrating oneself before a person. 4:10 6:17 6:19 7:20 10:11 14:6 15:2 15:3 22:9 54:18 56:6  
namāz-ē 14:4  
nar [ZKL] male. 44:15  
nasā corpse, carrion. 29:14 30:12 30:16 31:12 31:18 32:18 34:7 48:9 52:16 53:15  
nask the name of each of the 21 parts of the texts which together form the Avesta. 6:2  
naxust first. 7:7 8:8 10:11 12:5 21:3  
nazdik near, vicinity. 9:15 22:14  
nālān lamenting, crying. 45:13  
nām [ŠM] name; fame. 1:1 3:13 3:14 5:3  
nān [LMH<sup>2</sup>] bread. 33:20 54:12  
nārig woman, wife.  
nārigān pl. of † 16:14 16:20  
\*nāwāg navigable. v. Brühl, *AirWb*, 1064. 37:6  
nāxun (finger) nail. 34:16  
nē [L<sup>2</sup>] negt. particle. 'not'. 2:6 3:4 6:7 8:2 8:15 9:7 12:13 12:14 12:15 13:3 15:1 20:3 20:8 20:15 21:5 21:16 22:3 23:10 23:17 23:19 24:18 passim  
nēk good. 8:11 8:20 9:17 15:17 29:1

<nēk>-kardārān well-doers, righteous ones. 15:13  
nēkūh goodness. 4:18 7:2 8:11 8:12 8:13 10:16 11:4 18:20 39:6 41:20 51:9  
nēktar comp. of nēk 9:17 15:1  
nēkōg → nēk  
nēkōglar comp. of † 9:7  
nēm half. 25:12  
nēmag side, direction. 8:19 21:14  
nērang religious incantation, verses read in a religious ceremony to consecrate *gōmēz*. Short formulae in Avestan or Pazand often with talismanic efficacy. v. *Comm.* 3:1 6:1  
nēst [L<YI] is not. 12:4  
nēstūh [L<YIYh] non-existence, nothingness. 11:6  
nēw [TB] brave. 10:6 56:7  
nēw-dilērthā bravely, courageously. 10:6 56:7  
nēzag lance. v. *Comm.* 3:18 4:2 4:4 10:4  
\*nēbard war, combat. 1:9  
nēbištāg written, being written. 1:14  
nēbištān, nēbēs- to write. 7:18  
nēbišt 7:17  
\*Nēbišt name of a mountain and a nearby fortress in the old Pārs. *diē t* — Fortress of Writing. v. *Comm.* 1:15  
nēdan, nay- [YDBLWNtn] to conduct, to bring.  
nayēnd 38:2 42:1  
nēfrin curse. 26:fn  
nēgāh look; ~ *dāstan* to protect. 18:16  
nēgerīdan, nēger- to look, to watch.  
nēgerīd 44:14 51:3  
nēgerīšn looking, watching. *pad* ~ : intentional, deliberate. v. Shaked *Wisdom*, p. 257-8. 9:4 30:10  
nēgūn turned, inverted. 43:2 46:7  
nēgūnsār upside-down, inverted. 30:5 43:11 45:5 47:10 49:14 51:10 54:2  
nēbaxtan, nēbaxt- to hold down. v. Boyce, *Man. Hymn-Cycle*, p. 192.  
nēbaxt 41:4  
nēbādan, nēh- [HNHTWNtn] to put, to place.  
nēham 12:5 12:17 13:6 13:16  
nēhād 1:15 4:14 14:9 14:12 14:14 28:9 29:13 45:3 52:7  
nēhēnd 36:9 48:20  
nēhān secret. 48:11  
nēhāptā secretly. 40:2  
nēhēb terror, fear. 34:18  
nēkōhīdan, nēkōh- to reproach, to blame.  
\*nēkōhīd 42:4 42:6  
nēmadān, nēmāy- to show.  
nēmāyām 14:11  
nēmāyēd 15:7  
nēmāyēm 10:15 10:18 11:2 11:3 11:7 11:8  
nēmūd 14:12 21:4 35:15  
nišastan, nišān- [YTYBWNtn] to sit, to remain.  
nišast 3:12 5:14 6:4 7:16 8:9 9:2 9:19 12:8 17:14 18:12 19:5 22:20 23:1 42:20  
nišēnd 3:10

nišastan, nišān- [YTYBWNtn] to make sit. (caus.)  
nišast 9:19 23:1  
nišēm seat. 24:5  
niyāz need, want. 34:14 38:13  
niyōšīdan, niyōš- to hear, to listen to.  
niyōšīd 41:16  
nizār weak, thin. 52:fn  
nizārth weakness, feebleness. 46:12 50:1  
nōg new. 5:12 5:13  
noh nine. 10:4  
nob-hazār nine thousand. 23:19 36:16  
nūn [K<N] now. 24:12 26:2 31:3 31:10 32:4 37:10 41:20 42:15 46:13 49:11 49:12 50:10 54:8

## O

ō [CL] prep. 'to, at, in, into, by, through.' 1:9 2:2 2:3 2:9 3:2 3:3 3:6 3:15 3:18 3:19 4:4 4:19 5:5 5:13 5:18 6:8 6:16 7:5 7:19 7:20 8:5 8:7 10:11 10:15 11:9 passim  
ōbastan, ōft- (\*ōbad-) to fall.  
ōbast 32:6 51:10  
ōbārdan, ōbār- to devour, to swallow.  
ōbārd 39:2 39:3  
ōftādan, ōft- [NPLWNtn] to fall.  
ōftēd 23:16  
ōftēnd 4:16 32:7  
Ohrmazd Name of the supreme God, Ahura-Mazdā, Ohrmazd. 6:19 7:12 10:fn 10:2 11:4 11:7 14:3 14:10 14:17 15:2 15:16 16:1 17:3 21:fn 22:2 39:6 53:17 54:12 54:17 54:19 55:2 55:4 55:7 55:8 56:6  
Ohrmazd-dād created by Ohrmazd, an attribute to Činwad bridge. v. Brühl, *AirWb*, 596; v. *Comm.* 8:6  
ōbbām dawn. 8:15  
ōšyārthā consciously. 5:19  
ōwōn thus, in such a way, so, in this way, like this. 44:19 46:13 46:18 49:7 49:17 50:fn 50:10 50:13 50:18 51:7 52:fn 52:2 53:1 53:7 53:13 54:5 54:8 54:14 passim  
ōy [CLH] dem. pron. 'that, this, he, she.' sg. of → *awēšan* 1:10 1:15 3:14 4:4 4:12 4:18 5:4 5:11 6:4 6:8 7:6 8:11 8:16 21:8 21:10 21:13 22:1 22:3 24:10 24:18 25:4 25:10 25:18 passim  
ōzadan, ōzan- [YKTLWNtn] to kill.  
ōzād 1:11 18:3 25:5 30:11 34:6 37:10 39:1 45:10 50:17 53:16 53:17  
ōzanēnd 25:1

## P

pad [PWN] prep. 'in, into, by, through.' 1:1 1:7 1:9 1:13 1:14 2:6 2:11 2:16 3:2 3:5 3:7 3:11 3:16 4:2 4:3 5:5 5:10 5:12 5:17 5:18 5:20 6:1 6:3 6:4 6:7 passim  
\*pad-iz + adv. encl. (But the encl. belongs to subj.) 35:7  
padīš adv. 'thereby, thereon, therewith, thereupon.' 2:11 19:5 42:12  
padīrag toward, against. *ō* ~ *āmadan* 7:19  
meet, receive. 6:18 7:19 8:20 13:18 14:3 21:13  
padīrīftan, padīr- [MKBLWNtn] to accept, to receive.  
padīrīft 1:3 32:4 32:11 42:3 55:15  
padīrīftārīh acceptance, reception. 22:14  
pahikaftan, pahikaf- to fall, to hit, to attack.  
\*pahikaft 50:1  
pahikāftan, pahikāf- to make fight.  
pahikāft 28:1 41:8  
pahikār struggle, strife. 2:5  
pahlom best, excellent. 19:19  
pahnāy width. 10:4 25:1  
pahrtātan, pahrtēz- to avoid, to refrain; to take care, to tend, to protect.  
pahrtēxt 9:14 18:18 18:19 22:11 24:19 30:9 44:13  
pahrtēzēd 55:17  
pahrtēxtār abstainer. 17:8  
palīdīh excrement. 24:14  
panāh protection, refuge. 21:fn  
panjāh fifty. 27:10  
pardāxtan, pardāz- to accomplish. ~...az to be free from, to deny. v. *Comm.*  
pardāxt 50:6  
parīstīdan, parīst- to worship, to serve.  
parīstīd 18:12 42:7  
parīstīšn worship. 17:4 22:9  
parwardan, parwar- to rear.  
parward 18:16  
pas [PHL] adv. 'then, afterwards; behind.' 1:5 2:4 2:15 3:4 3:12 3:14 4:1 4:21 5:4 5:8 5:9 5:15 6:18 7:3 7:6 7:8 8:3 10:4 10:13 12:4 14:3 14:6 14:9 14:14 passim  
pasēmāl accused, defendant.  
pasēmālān pl. of † 51:3  
pasēn last, final. *tan* i — Final Body, 'The ultimate form of existence the Universe will be given after the now running cycle of millennia has elapsed, the next world, Eternity; very often rist-āxēz.' Nyberg, *Manual II*, p. 190. 11:6 11:16 12:2 39:8  
passazag suitable, proper. 5:13 19:5  
\*passaxt ordeal. v. *Comm.* 2:11  
passox answer. 9:8  
pasēmānīh repentance, penitence. 42:17  
paššixtag rotten, decay, filthy. v. Tafazzoli, *AO, XXXVI*, 1974, p. 121. 21:18  
paydagīh appearance. 2:9  
paygām message. v. Bailey, *BSOS*, VII, 1931, p. 591. 3:20

paygāmbār prophet, messenger. 6:15 7:4 8:2 14:6 54:20  
 paymānag measure, portion. 41:15 47:12 47:15  
 paymūdān, paymāy- to measure.  
 paymāyēd 27:2 52:17  
 paymōxtān, paymōz- to wear, to put on.  
 paymōxt 5:12  
 paymōzān clothing, dress, garment. 5:11 16:2 16:16 18:7  
 paymōzānān pl. of 1 16:3  
 paymōzišn → paymōzān 42:11  
 payrāyišn ornament. 45:4  
 paywastān, paywand- to join, to connect.  
 paywast 21:19  
 pazd punishment. 31:11  
 Pābagān belonging or related to Pābag. 1:14  
 pādāšn reward. 10:18 11:3 11:7 15:7  
 pādīfrāh punishment, retribution. 11:1 11:9 12:3 15:8 24:9 24:12 24:16 25:3 25:9 25:17 26:3 26:6 26:13 27:4 27:12 27:15 27:18 28:5 31:4 31:11 passim.  
 pādixšā(y) king, ruler. v. Bailey, *BSOAS*, XII, 1948, p. 328 sq., 42:10  
 pādixšāyān pl. of 1 16:8  
 pādābāh ceremonial ablution. v. *Comm.* 3:2 56:2  
 pāk clean. 5:13 5:14 56:4  
 pākīh cleanliness. 56:2  
 pānāgīh protection, vigil. 6:7 10:7 22:11  
 pānzdah fifteen. 25:12  
 pārag bribe, gift. 47:8  
 pās guard, watch. 6:3  
 pāy [LGLH] foot. 3:15 26:11 26:15 28:8 32:6 34:1 38:20 40:5 40:18 45:11 45:20 46:6 50:3  
 pāy-e 28:17 29:1 38:15 41:9 43:2 45:6 47:3  
 pāyag station, level. 12:5 12:12 12:17 13:2 13:14  
 penīh meanness. 22:15 37:8  
 pērāmōn around. 6:4  
 pērōz victorious. 56:8  
 pērōzgar t 2:16 8:3 9:12 11:13 24:3  
 pērōzgarīh victory. 16:9 18:1 19:11  
 pērōzgarīhā victoriously. 10:7 56:7  
 pēsīdān, pēs- to beautify, to adorn → zarrēn-pēsīd etc.  
 pestān breast. 9:2 26:3 32:12 38:9 39:9 45:19 46:15 48:13 49:fn 52:7 52:9  
 pēs [LCYN] front, forth, before. 4:9 4:18 5:5 6:17 7:16 18:8 19:9 27:11 29:2 36:2 46:4 54:19  
 pešīh presence. 15:2  
 pešmāl plaintiff, petitioner.  
 pešmālān pl. of 1 51:2  
 pešobay leader, upholder.  
 pešobāyān pl. of 1 14:20  
 pešūtīgīh repentance, penitence. 41:3  
 peyārag wicked, evil-doer. 1:16 12:4 42:18  
 peyāragān pl. of 1 11:10  
 pid [PB] father. 40:18 41:2 41:3  
 pidar [PBYt] t 32:3 32:4 32:5  
 pixag knot, joint. v. *Comm.* 30:18  
 pīm sorrow. 2:fn.

pōryōtkēšīb the original form of the religion, the primeval creed of Zoroaster. 55:10  
 pōst skin, hide. 25:1 30:19 38:9 48:19  
 pōstīhā 1 1:13  
 pūdag foul, decay. 21:17 22:7 33:12  
 puhl bridge. 37:6  
 purr [MPLH] full. 5:17  
 purr-anāgīh harmful 36:5 53:19  
 purr-marg deadly, full of death. 54:10  
 purr-pīm sorrowful. 2:fn  
 purr-xwarrah glorious, blissful. 12:9 20:2  
 pursīdān, purs- to ask, to question, to inquire.  
 pursēd 13:18  
 pursīd 9:4 11:13 12:9 12:19 13:11 16:18 20:fn 21:5 24:7 24:15 25:2 25:8 25:16 26:5 26:12 26:18 27:3 27:11 27:17 28:4 passim  
 pursīšn question. 7:8  
 pušt back. 31:5 31:6 34:9 46:6 46:7 50:3  
 puxtan, paz- [PPWNTn] to cook.  
 pazēd 38:15  
 puxī 25:7

## R

radxwādāy obedient. 16:15  
 raftān, raw- [SCYTWNTn] to go.  
 raft 15:15 19:18 33:12 37:10 40:6 48:3  
 rawēd 40:13  
 rawēd 16:10 19:1  
 rah-wardūn chariot, carriage. v. *Comm.* 16:11 17:20  
 razīstāg just (epithet of Rašn). 10:8  
 randīdān, rand- to scratch, to rake, to rake.  
 randīd 47:4 49:fn 54:1  
 rang colour. 45:3  
 ranj pain, grief. 20:9  
 ranjag troubled. 20:10  
 rapihwin south.  
 rapihwintar comp. of 1 8:19  
 rasīdān, ras- [YHMTWNTn] to reach, to attain.  
 rasēd 3:3 3:4 3:19 21:1 21:11 36:7 46:17 49:13  
 rasīdom (a later form instead of: rasīd ham). 13:8  
 Rašn the god of Justice. v. *Comm.* 10:8 10:12  
 rawāg current. ~ kardān: to promulgate, to spread. 1:3 33:18 55:16  
 rawān current, running. 38:7  
 rawīšn manner, behaviour. 16:12 17:17  
 rād generous, liberal.  
 rādān pl. of 1 15:15 15:16 15:18  
 rādīh generosity. v. *Comm.* 50:7  
 rāh road; path (of truth; religion and its doctrines.) 55:10 55:11 55:13  
 rāmīšn peace, pleasure, satisfaction. 10:17 14:2 17:17 19:2 56:10  
 rāmīšn-ōmāndīhā joyfully, peacefully. 19:18  
 rān the thighs. 34:1  
 rāst correct; true; straight. 10:12 11:18 12:2 27:6 47:12 55:3

rāstān righteous ones, trustworthy people.  
 antonym → drōzānān. 11:3  
 rāst-gōwišn speaker of truth.  
 rāst-gōwišnān pl. of 1 16:12  
 rāstīhā truthfully. 4:1 7:5 51:2 55:2  
 rāy 'posip. 'for, on behalf of, on account of'; denoting direct obj. 1:7 2:1 4:4 5:1 6:19 9:11 10:fn 10:2 11:14 22:6 23:16 36:1 37:9 38:13 42:2 42:11 42:12 44:6 49:10 50:1 50:2 52:8 52:14 54:12  
 rāyēnīdān, rāyēn- to perform; to prepare.  
 rāyēnīd 7:12  
 rēm filth, dirt. 24:14 25:6 30:12 44:17 47:10  
 rēman filthy, dirty. 30:18 44:16  
 rēmanth filth, dirt. 30:10 30:13 31:12 34:7 38:6 43:14  
 rēmantar comp. of rēman 22:3  
 rēmantom sup. of rēman 21:20  
 rēs 'wound; beard. 25:14 33:11 46:6 46:12  
 rēsēn painful. 53:19  
 rēsēnīh pain. 10:20  
 rēxtān, rēz- to pour.  
 rēxt 2:12  
 rēzēd 20:14 25:7  
 rīdān, rīz- to defecate, to void.  
 rīd 39:2 39:3 44:2 53:11  
 rīst dead body, corpse. 32:13  
 rīst-axēz the resurrection of the dead. 11:6 39:7  
 rīsk nit. 29:12  
 rīstān, rēs- to wound, to hurt.  
 rīst v. *Comm.* 29:15  
 rīyāhrth mockery. 54:11  
 rōd river. 19:7 20:fn 20:11 20:14 37:6  
 rōd-e 20:6  
 rōdīg intestine.  
 rōdīgān pl. of 1 48:14  
 rōn direction, side. 8:19  
 rōspīg whore. 48:2  
 rōspīgīh whoredom, adultery. 26:9  
 rōšn bright, clear, illustrious. 7:16 9:3 12:9 13:17 15:5 15:17 19:20  
 rōšnīg 1 19:1  
 rōšnīh brightness, light. 10:15 12:7 13:5 13:8 13:10 15:16 16:5 16:6 16:10 16:13 17:11 19:17 19:19 54:17 55:6  
 rōšnītar comp. of rōšn 14:20  
 rōwn oil, fat, butter. 48:17  
 rōy 'face, surface; brass, copper. 2:12 38:1 38:5 40:5 40:6 40:13 40:14 45:20 46:7 49:fn  
 rōyēn of copper. 38:14 47:4  
 rōz day. 5:2 23:18 36:15  
 rōz-fābān day and night. 6:1 6:5 6:9  
 rōzānāg shining, resplendent. 12:7  
 rūdag naked. 21:17  
 rūstān, rōy- to grow.  
 rūst 9:1 43:12 44:3  
 ruwān soul. 3:4 6:8 8:8 8:16 9:5 11:11 11:17 12:7 13:18 15:15 15:17 15:18 15:19 16:5 16:8 16:12 16:14 16:18 16:19 17:10 passim  
 ruwān-e 40:16

ruwānān pl. of 1 11:16 12:13 13:1 13:2 13:13 13:14 15:15 15:18 17:14 37:14 37:19 39:3 passim  
 ruwānīgān name of a prayer for the dead. 5:7 5:15

## S

sag [KLB?] dog. 24:2 32:7 33:19 34:5  
 sāgān pl. of 1 33:20 45:19 48:14  
 sag-zuwān sharp tongued, abusive. 39:20  
 sahistān, sah- [MDMHNstn] to think, to seem proper, to regard, to consider, to perceive.  
 sahist 3:16 9:12 22:8  
 sahist 8:17 15:19 16:4 16:7 16:11 16:14 17:9 17:12 17:16 18:1 18:5 18:10 18:14 19:3 19:12 19:15 21:14 36:6 40:13  
 sahmgen fearful, terrible. 22:18 36:5 53:18 54:16  
 sahmgenīh fearfulness. 10:20  
 sahmgentar comp. of sahmgen 22:18  
 sahmgentom sup. of sahmgen 23:11  
 sang stone. 27:6 31:13 34:8 35:7 36:20 41:15 46:7 47:15  
 sang-e 32:13  
 sar [LCYSH] head of the body. 5:11 21:fn 28:8 29:19 32:13 33:11 37:17 38:1 38:5 40:4 40:6 40:14 47:5 47:18  
 sard cold. 7:10 21:13 52:1  
 sardīh coldness. 12:3  
 sarmāg cold. 18:18 23:8 31:6 36:19 50:2 50:9  
 saxt difficult. 18:18 36:19 46:11  
 saxtīh difficulty. 20:20 21:4 21:10 21:12 28:10  
 saxwān [MRYP] word, saying. 2:17 3:15 4:21 31:9 56:5  
 sazāgīhā properly. 22:13  
 sazīdān, saz- to be proper.  
 sazīd 41:14  
 sāl year. 1:4 23:19 36:16  
 sālag ...year-old. 14:8  
 sālar leader, master. 2:5 16:16 17:6 26:20 39:13 39:20 42:10 48:7  
 sālarān pl. of 1 18:12  
 sālarīh leadership, mastership. 12:15 13:16 50:8  
 sāman border, boundary. 34:20  
 sāxīan, sāz- to make, to prepare.  
 sāxt 46:3  
 se [TLTP] three. 3:13 4:3 5:16 8:8 8:12 11:20 21:3 23:18  
 sefōmand dangerous, troubled. 13:20 15:4 36:4  
 serīh fullness, satiety. 20:3 46:12  
 séšad three hundred. v. *Comm.* 1:4  
 sezīd brutality, tyranny. 1:9  
 sezīdān mighty. 20:6 49:6  
 sidgar the third, third one. 4:3 5:18 8:5 8:15 13:6 23:5  
 stīh thirty. 5:10  
 snāh severity. 51:4  
 snēxr sleet. 36:19 40:4  
 sōg direction. 46:15

sōxtan, sōz- to burn.  
 sōxt 1:18 39:16  
 Spandarmad the god of Earth. 44:13 46:5 53:5  
 spāzgih slander. ~ *kardan*: to be slanderous.  
 27:20 41:7  
 spāh army. 54:7  
 spās thanks, gratitude. 7:13 18:9 19:11  
 spiš louse. 29:11  
 Spitāmān of the Spitāma family, the clan to  
 which Zoroaster belonged. 6:20 14:18 55:15  
 spōxtan, spōz- to violate; to pierce.  
 spōxt 35:1  
 \*sprahm flower. 19:20  
 spurdan, spur- to trample, (but in our text  
 something like: to be subject to, to inflict  
 with.)  
 spurdēd 35:8  
 Srōš the god Obediency, the guardian angel of  
 the Zoroastrian community, regularly called  
*ahlaw*: truthful. v. *Comm*. 21:5  
 Srōš-ahlaw † 7:1 7:19 8:3 10:5 11:13 11:15  
 12:10 12:11 13:1 13:13 15:6 16:19 20:10 21:6  
 24:3 24:17 25:3 25:10 25:17 26:13 passim  
 srōš-čarmān name of a grade of sin and its  
 punishment. 11:20  
 Srōš-† ahlaw 48:15  
 srū horn, nail. 45:12 47:4  
 srūdān, srāy- to sing, to chant.  
 srūd 6:3 9:13 12:14 13:3 15:20  
 stadan, stān- [YNSBWNtm] to take, to fetch.  
 stad 47:8 52:6 53:3  
 stānēd 4:15  
 stahmb tyranny, oppression. 4:20  
 slambag tyrannical. 18:17  
 star siars, the sphere of siars. 12:5 12:7 12:12  
 19:17  
 Staxr the capital of the old Pārs. 1:14  
 siūdan, stāy- to praise.  
 stayēd 55:20  
 stāyīn praise, exaltation. 7:12 18:8 19:11 22:9  
 stōr cattle. 44:15 45:9 45:16 46:10  
 stūn post, mast. 4:15  
 stūn-ē 4:14 29:19  
 sud profit. v. Bailey, *BSOS*, VII, 2. p. 285.  
 19:8  
 suy hunger. 50:9

## S

šab [LYL-] night. 7:19 8:8 8:12 21:3 21:10  
 šabān pl. of † 23:18  
 šabīg shirt. 38:5  
 šād happy, joyous. 6:13  
 šādih happiness. 10:17 19:2 19:14 56:10  
 šahr town, land, country. 4:19 6:15 6:16 41:14  
 šanag †comb; †shoulder-blade. 35:2-39:9 47:4  
 49:fn 54:3  
 šarm shame. 42:20  
 šayistan, šay- to be able, to be proper.  
 šayēd 23:14 23:17

\*šebāg quick, swift. v. *Comm*. 27:10 34:17  
 35:7  
 \*šebišn disturbance, trouble. v. *Comm*. 2:14  
 šēwan mourning, wailing, cry. 20:13 20:16  
 20:19 37:20  
 šir milk. 49:11 49:12 52:fn 52:8 52:13  
 škastēn, šken- to break.  
 škast 2:3 45:13  
 škenēd 28:3  
 škenjag torture. 28:9  
 škōh glory. v. *Comm*. 17:20  
 škoft astonishing, astounded. 17:20 55:5  
 šnāxtan, šnās- to know, to recognize.  
 šnāsam 55:3  
 šnāyēnīdan, šnāyēn- to please, to propitiate.  
 šnāyēnīd 9:14 17:1 17:3  
 šnāyēnīšn satisfaction, propitiation. 17:3 17:4  
 šōy husband. 16:16 17:6 26:8 26:20 39:13 39:20  
 40:2 43:8 43:9 43:10 43:19 44:8 46:20 48:7  
 48:11 49:4  
 šōymand married (woman). 38:19  
 šubān shepherd.  
 šubānān pl. of † 18:15 34:5  
 šudan, šaw- [SZLWNtm] to go.  
 šaw 55:1 56:2  
 šawēd 2:19 23:15  
 šawēm 3:9 21:10  
 šud 4:9 6:9 6:10 8:18 20:5 21:fn 23:8 23:10  
 24:5 24:20 31:17 31:19 36:2 36:4 38:19 40:4  
 40:18 42:16 43:4 43:15 46:12 49:6 52:15 54:2  
 šusar semen, fluid. 43:13 49:15  
 šustan, šōy- [HLLWNtm] to wash.  
 šust 5:11 30:18 38:7

## T

tabāh ruined, destroyed. ~ *kardan*: to kill; to  
 destroy. 32:18 40:10 43:9 47:2 52:fn  
 tagarg hail. 36:20 40:4  
 tan body. ~ †pasēn → pasēn 5:2 5:11 6:8 6:10  
 8:9 11:6 11:16 12:2 24:8 24:16 25:2 25:8  
 25:16 26:4 26:5 26:8 27:3 27:12 27:18 28:4  
 28:11 28:17 passim  
 tanān pl. of † 26:12 41:5 47:13 52:2 53:7 53:12  
 tanīhā alone, single. 23:18 36:13  
 tanāpuhr name of a degree of sin and its  
 punishment. v. *Comm*. 25:12  
 tang narrow. 23:16  
 tangih narrowness. 10:19 23:16 55:13  
 tangtar comp. of tang 23:12  
 tanūr oven. 48:20 52:5  
 tar despise, contempt. ~ *mentdan*; ~ *kardan*  
 despise, abuse. 26:fn 39:13 42:6  
 tarih despise. 26:2  
 tarāzēnīdan, tarāzēn- to weigh, to measure.  
 tarāzēnīd 34:13  
 tarāzūg scale for weighing, balance. 10:12  
 tars fear. 36:1  
 tarsāgāhīh respect. 17:6  
 tarsīdan, tars- [DHLWNtm] to fear.  
 tarsīd 35:18

tašt bowl. 24:14  
 taxtāh coach. 5:13  
 tazīdan, taz- to flow.  
 tazīd 14:14  
 tā [C-D] prep. 'as long as, as far as, till, until.'  
 1:3 2:9 3:17 5:2 5:6 8:14 10:15 11:16 12:2  
 14:11 28:8 28:20 36:10 40:15 42:15 49:11  
 49:12  
 tā-mān + suff. pron. 1pl. 2:18  
 tābag frying pan. 52:7  
 tār dark.  
 tārig dark. 23:13 37:1 53:19 54:16  
 tārigih darkness. 6:3 10:18 23:13 36:14 41:9  
 42:17  
 tārtom sup. of tār 36:6  
 tēz swift, sharp, quick. 40:18 48:7  
 tēz-sōzāg brisk-burning. 36:19  
 tigr arrow. 35:7  
 tis [MIND<M] thing; affair; a concern. 2:6 4:11  
 22:15 27:8 33:8 42:3 47:16  
 tis-iz + adv. encl. 'even anything, anything  
 whatsoever.' 50:7  
 tišn thirst. 50:9  
 tišnag thirst. v. Henning, *BSOAS*, XII,  
 1974, 431, n.2. 45:17 50:8 52:10 52:13  
 tišnagān pl. of † 7:7  
 tišnagih thirst. 25:13 50:1  
 tō [LK] pers. pron. 2sg. 'you, thou.' 6:14 7:4  
 8:1 9:5 9:7 9:9 9:11 9:12 9:13 10:1 10:15  
 13:19 14:5 14:7 14:9 14:11 14:14 15:3 15:17  
 22:1 22:2 22:4 passim  
 tō-iz + adv. encl. 'you too, you also.' 7:5  
 tomīg dark. 36:3 36:8  
 \*tomih darkness. 36:14  
 tōxm seed. 53:3  
 tuwān ability, power. 20:8 20:15  
 tuwānistān, tuwān- to be able to.  
 tuwānist 34:9  
 luxīdan, tux- to strive, to struggle.  
 tuxēd 23:15  
 tuxšāg diligent. 17:8

## U

ud (=u) [W; and P when taking suff. pron.]  
 'and.' 1:4 1:5 1:9 1:11 1:12 1:15 1:18 1:19  
 1:20 2:fn 2:1 2:2 2:3 2:5 2:6 2:7 2:8 2:12 2:13  
 2:14 2:15 2:17 2:19 3:1 3:2 passim  
 u-m [Pm] + suff. pron. 1sg. 8:7 10:11 11:11  
 11:12 12:9 12:19 13:11 14:9 15:2 15:10 15:11  
 15:14 15:17 15:18 15:19 16:4 16:7 16:11  
 16:13 passim  
 u-mān + suff. pron. 1pl. 13:17  
 u-š + suff. pron. 3sg. 1:10 5:19 7:14 7:18 7:20  
 8:12 8:16 8:19 9:8 14:4 14:15 15:3 15:5 18:19  
 19:11 21:fn 21:16 24:11 25:14 26:4 26:9  
 passim  
 u-šan + suff. pron. 3pl. 31:17 34:8 36:14 37:8  
 40:19 43:2 43:5 44:19 45:4 45:6 45:16 46:1  
 46:4 46:5 46:8 47:13 49:15 50:6 50:9 54:4  
 passim

u-t + suff. pron. 2sg. 7:4 9:13 9:14 9:16 9:17  
 9:18 9:19 9:20 10:18 11:2 11:3 11:7 11:8  
 22:15 22:17 22:18 22:19 22:20 42:6 42:13  
 ul [LPL-] adv. 'up.' 14:14 48:19 49:6  
 urwar plant. v. Bailey, *TPS*. 1960, p. 79 ff.  
 8:16 17:1 18:8 19:9 22:10 25:19 26:2  
 urwarān pl. of † 18:3  
 urwāhu-menišn happiness, joyfulness. v.  
 Henning, *TPS*, 1944, p. 109. 17:17  
 uskar opinion, thought. 2:17  
 usōfrīt sacrifice, votive offering. 17:4  
 uštā (Av.) blessing, benefit, prosperity. 8:9  
 8:10  
 \*uzdēszār idol-temple. 42:6  
 uzwān tongue. 26:17 27:16 29:3 39:15 47:3  
 47:17 50:12 52:15 53:6

## W

wad bad. 22:4 22:16 39:13  
 wadh badness. 10:19  
 wadag evil, bad. 22:7  
 wad-baxt wretched, one who suffers  
 misfortune. 1:16  
 wafr snow. 31:6 36:18  
 wahāg price. 27:7  
 wahišt paradise. 7:3 10:15 10:17 11:5 11:8 12:1  
 39:7 41:17 42:1 42:16 42:18  
 Wāhman Good Mind, the Amahraspand  
 guardian of Cattle. 14:15 15:1  
 Wāhman-menišn cheerful, lit: one who has  
 good thoughts. 6:11  
 Wāhrām god of war and victory. 10:8  
 Wāhrāmān belonging to Wāhrām. 37:6  
 wak frog. 38:20 43:2  
 war †breast, bosom; †ordeal, oath; †lake v.  
*Comm*. 2:12 3:18 4:2 14:11 14:13 33:20 39:9  
 40:17 41:10  
 waran lust, desire. 52:14  
 waranīh † 37:8  
 waran-kāmāgh lustily. 44:6  
 waran-kāmāghā husrfully, lecherously.  
 38:18  
 wārdānīdan, wārdēn- (caus.) to make change,  
 to convert. 42:19  
 wārdīdan, wārd- to turn, to waver.  
 wārdēd 35:20 55:13  
 wārdīšn change. 12:3  
 warm memory. ~ *kardan* to memorize. 4:6  
 warz agriculture; cultivation. 19:8  
 warzāg ploughing. 29:2 45:16  
 wārdīdan, warz- to work, to practise.  
 warzēd 54:14 55:13  
 warzīd 10:1 13:4 17:7 18:16 22:12 23:2 42:3  
 42:7  
 was [KBD] many, much, plenty. 2:7 2:17 10:7  
 17:20 18:2 18:20 19:3 19:7 19:20 20:7 20:11  
 20:17 24:6 28:8 28:13 29:6 31:10 31:17 33:10  
 33:17 passim  
 was-anāgh harmful. 13:20  
 was-pānāg very protecting. 8:6

wat [SLY?] (usually used in comp. form  
wattar) evil, bad (person.)  
wattārān pl. of 7 33:3  
wattārān evil. 21:3 33:17  
waxšag glorious. 18:7  
waxšādan, waxš- to kindle, to radiate.  
waxšād 12:8 16:6 16:9 18:4 19:18  
wad wind. 8:18 21:15 21:16 23:14 52:1  
wad-ē 21:12  
wāg [K>L?] voice, cry, shout. 4:8 25:13  
31:20 32:6 35:16 35:18 36:12 36:16 37:18  
40:11 40:13 46:16 47:11 49:11 50:2 55:6  
wārān rain. 36:20  
wārādan, wār- to rain.  
wārād 46:8  
wāstaryōš farmer.  
wāstaryōšān pl. of 1 18:6  
Way air, atmosphere. — *t weh* name of a  
divinity. 10:8  
waz word, speech, grace before meal. v.  
*Comm.* 5:19 7:11 7:12 25:20 36:7  
weh [SPYL] better, good. 3:11 9:11 9:13 10:8  
10:10 18:10 56:9  
wehān pl. of 1 good and trustworthy people,  
believers in Zoroaster's religion. 22:13 27:8  
28:14 33:3 42:2 42:5 50:6  
weh-dahišnān good creatures. → dahišn 17:2  
22:11  
weh-dēn the good religion (of Mazdean.) 16:1  
42:4 56:9  
weh-dōstān friends of the good (ones). v.  
*Shaked, Wisdom*, p. 264. 19:16  
wehī goodness, (the inherent goodness of the  
followers of Zoroaster). 16:8 33:16 42:13  
42:14  
Weh-šapūr name of a famous Mōbad. v.  
*Comm.* 3:14  
wēmārīh sickness. 10:20  
wēnīg nose. 8:18 23:15 43:4 43:14 47:11 49:15  
wēš more. 12:1 12:2  
widardag deceased, the late. 20:16  
widardagān pl. of 1 8:8 13:18 20:12 20:20  
widardān, widār- to pass, to cross. 20:8 20:15  
widard 10:7 20:9  
widardān, widār- to let pass. (caus.)  
widard 24:3 56:7  
widaxtag molten. 2:12 40:5  
wimand boundary. 34:20  
wināh sin. 11:18 12:1 17:8 24:8 24:16 25:2 25:9  
25:12 25:16 26:5 26:12 27:3 27:12 27:18 28:4  
28:11 28:18 29:4 29:9 30:1 passim  
wināhgarīh sinfulness. 26:1 53:16  
wināhīdan, wināh- to violate.  
wināhīd 49:fn  
wirāstāg prepared. 1:13  
wirāstāgār comp. of 1 3:9  
Wirāz v. *Comm.* 3:13 3:14 4:4 5:2 5:5 5:11  
5:18 6:4 6:8 6:10 6:13 6:15 6:17 6:18 7:4 7:6  
7:11 7:16 8:1 10:11 10:12 14:5 15:4 15:7 36:3  
54:20 55:9 56:1  
wisp all → harwisp  
wisp-rāmišn all joy. 20:2

wisp-šādīh all happiness. 20:2  
wistar 4 5:14  
wistarag bedding, cloth. (for 18:7 v. *Comm.*)  
5:13 5:20 6:4 13:9 18:7 19:4 43:9 50:5 56:8  
wistardan, wistar- to spread.  
wistard 5:13  
wišād open, loose.  
wišād-*dwarīšnīh* going about without →  
kustīg. v. *Comm.* 26:15  
\*wišeg fear, distress. v. *Comm.* 1:9  
Wištāsp Name of a king, protector of  
Zoroaster. v. Bailey, *JRAS*, 1953, pp.  
101-103. 55:15  
Wištāspān related to 1 v. *Comm.* 5:16  
wišufan, wišob- to destroy.  
wišobēnd 24:1  
wišuft 1:11  
wišābān desert. 35:fn 49:20  
wišābān-ē 35:fn  
wišābānēndān, wišābānēn- to deceive, to  
seduce. v. Henning, *GGA*, 1953, p. 19;  
Pagliaro, *Mc Jackson*, pp. 133-138.  
wišābānēnd 1:9 44:8  
wizārdān, wizār- to separate, to part.  
wizārēnd 28:3  
wizārd 26:11 29:11  
wizēnd damage. 29:6  
wizīdan, wizīn- to choose.  
wizīd 3:13 5:10  
wizīnēd 3:12  
wizīr decision, judgement. 51:1  
wizīr-gar judge. 50:20  
wizīr-xwāstārān applicants for justice. 50:20  
wizustār investigator.  
wizustārān pl. of 1 19:13  
wurrōyistān, wurrōy- [HYMNNTn] to believe.  
wurrōyist 39:5  
wurrōyīšn belief, faith. 2:7 33:17  
wuzurg [LB?] big, great. 12:19 14:13 18:13  
19:2 20:6 38:6  
wuzurgān pl. of 1 16:12  
wuzurgtom sup. of wuzurg 19:14

## X

xarāj tax. 34:15  
xāk [P>L?] dust. 27:1 27:6 55:17 55:18 55:19  
xākīh of dust. 55:20  
xākīstār ashes. 27:2 36:20  
xān house, lodging. 52:4  
xānag-ē (a) house. 4:13  
xānīg spring. 19:8 38:7  
xār thorn. 43:12  
xēšm anger. 37:9 51:4  
xōn blood. 25:15 30:12 44:17 47:10  
xrafstar reptile, noxious creature. v. *Comm.*  
18:2 21:20 23:20 26:10 28:17 33:12  
xrafstarān pl. of 1 26:4 27:17 29:8 30:6 43:3  
47:18 50:2  
xrafstarīh 1 39:1

xūb good, excellent. (for 5:10 v. *Comm.*) 5:10  
16:7 19:4  
xūb-dēn of good religion. → weh-dēn 9:10  
xūb-gōwīšn of good speech. 9:10  
xūb-kard well made. 17:18  
xūb-kunīšn of good deed. 9:10  
xūb-menīšn of good thought. 9:10  
xūb-wistard well-covered. 18:13  
xūb-wurrōyīšnān faithful, with good religious  
belief. 11:4  
xuftan, xuf- [HLMWNtīn] to sleep.  
xuft 5:20 43:8 49:5  
xwad [BNPŠH] self. 2:3 28:14 33:9 52:14  
xwadāy lord. 2:5 6:20  
xwadāyān pl. of 1 16:8 18:12 54:7 54:8  
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*XXXVI*, 1974, p. 117. n. 26. 35:19  
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xwēdōdah kin-marriage. 12:14 13:3 49:fn  
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## Y

yahmāi (Av.) pron. dat. 'to whom, to which.'  
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honour, to perform the religious  
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yazam 5:7  
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yazad god, divinity. 10:8 10:9  
yazadān pl. of 1 but often translated as sg.:  
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yazadān-menišnīh thinking of God. 56:4  
yazišn worship; sacrifice; religious service. v.  
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yazišnagar worshipper.  
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yōjdahr 'pure.' But here used substantively as  
a synonym for the act of purification by  
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ceremony of purification. 3:2

## Z

-z, -iz enclitic 'also, too; indeed.'  
zadān, zan- [MHYTWNtīn] to hit, to strike, to  
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zadār destructive. 27:15  
zafar mouth (daevic.) 25:6 27:17 41:4 43:4  
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zard yellow. 10:12 33:11  
Zardušt Zoroaster. v. *Comm.* 1:2 6:20 14:18  
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Zarduštān belonging to † v. Bailey, *TPS*,  
1958, p. 40. 14:19  
zarr [Zr̥B] gold. 1:14 55:18  
zarrēn golden. 5:16 10:12 16:10 19:4  
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zarrēn-pēšid adorned with gold. → pēšidan  
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zēn-abzār armour, caparison. 17:18  
zēnhār protection, v. Brühl, *WZKM*, XXV, p.  
260 sq., 35:6  
zišt ugly. 22:6  
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zindag (= ziwandag) living, human being.  
zindagān pl. of † 4:19 6:16 8:18 9:6 38:18  
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zindagih life. 48:2  
ziwistan, ziw- to live.  
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ziwišn living, life. 4:17  
zofr deep, low. 23:11 56:6  
zūr lie, false. 29:6 31:9 37:7 50:15  
zūr-gugāyih false testimony. 33:2 37:7  
zuwān tongue. 37:17 41:4 44:2 48:4 48:7 48:8  
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zūzag hedgehog. 43:11  
zyān harm, damage. 29:6

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⌒cwlyh 2	⌒lc⌒nyk⌒n 4
⌒d⌒tyh⌒ 6	⌒lc⌒nyk⌒tl 1
⌒dwynk 7	⌒lgn'd 1
⌒dwynyh⌒ 1	⌒lkskdl 2
⌒dyb⌒tynyt 1	⌒ls 2
⌒DYNm 24	⌒lšknyh 1
⌒DYNs⌒n 1	⌒lt⌒ 6
⌒DYNt 1	⌒lt⌒wyl⌒c 2
⌒H 2	⌒lt⌒y 2
⌒hht 2	⌒ltyšt⌒l⌒n 1
⌒HL 49	⌒LYK 2
⌒hl⌒dyh 3.	⌒M 4
⌒hlmn 2	⌒m⌒wmd 2
⌒hlmwk 3	⌒m⌒wmd 1
⌒hlmwkyh 1	⌒m⌒wndyh 3
⌒hlwb' 24	⌒m⌒wndyh⌒ 1
⌒hlwb⌒n 17	⌒mhrspnd 2
⌒hlwb'd⌒t 1	⌒mhrspnd⌒n 9
⌒hlymn 1	⌒mkwmb' 1
⌒hnwyc 2	⌒MT 30
⌒HR 1	⌒MTm 1
⌒HRN' 4	⌒MTm⌒n 2
⌒HRNyc 1	⌒MTs 1
⌒hst 1	⌒MTs⌒n 7
⌒HTH 3	⌒MTt 1
⌒HTH⌒n 5	⌒mwrtd 4
⌒hw 1	⌒MYtl 2
⌒hw⌒n 3	⌒n⌒k 1
⌒hwyšk⌒lyh⌒ 1	⌒n⌒kyh 12
⌒hycyt 1	⌒n⌒mhc 1
⌒hylymn 2	⌒n⌒st 5
⌒k⌒mk⌒wmnd 1	⌒n⌒štyh 1
⌒k⌒s 2	⌒nd 4
⌒k⌒syh 1	⌒ndlwy⌒y 4
	⌒ndlwnil 1

*⌒ngwst 3	⌒pwstn' 3
⌒nsp⌒s 1	⌒pybl 1
⌒NSWT⌒ 4	⌒pybwn 1
⌒NSWT⌒n' 11	⌒pybmyh⌒ 1
⌒nwn⌒sytl 1	⌒pybyš 1
⌒nwš 2	⌒pyck 1
⌒nwšklwb⌒n 1	⌒pyckyh 1
⌒p 2	⌒pycym 1
⌒p⌒c 2	⌒pygwm⌒n 1
⌒p⌒dst 1	⌒pygwm⌒ntl 1
⌒p⌒dšnyk 1	⌒pygwm⌒nyh 1
⌒p⌒dšnyk⌒tl 1	⌒pyht 5
⌒p⌒dyt 1	⌒pyl 6
⌒p⌒htl 2	⌒pyl⌒n 2
⌒p⌒htl⌒tl 1	⌒pylwcl 1
⌒p⌒kyh 1	⌒pyswt 1
⌒p⌒lwn' 7	⌒pywn⌒s 1
⌒p⌒lwnyh⌒ 1	⌒pyy⌒mk 1
⌒p⌒n 1	⌒pz⌒l 1
⌒p⌒ryk 30	⌒pz⌒l⌒wmnd⌒n 1
⌒p⌒t⌒n 1	⌒pz⌒t 1
⌒p⌒t⌒nyh 1	⌒pzwntwm 1
⌒p⌒tš⌒yh 1	⌒s⌒n 1
⌒p⌒tyh 1	⌒s⌒ntl 1
⌒p⌒yt 7	⌒s⌒nyh 4
⌒PL⌒ 4	⌒s⌒p 1
⌒PL⌒yh 1	⌒sc⌒k 1
⌒pln⌒dk 1	⌒sl 1
⌒pln⌒dyk 1	⌒SLWNt 2
⌒pln⌒pt 1	⌒sm⌒n 2
⌒pln⌒pt⌒tl 1	⌒sp 1
⌒PLY⌒ 2	⌒sp⌒lm 1
⌒Pm 188	⌒sp⌒l 1
⌒Pm⌒n 1	⌒spnc 2
⌒PPWNd 1	⌒st⌒tk 1
⌒PPWNt 1	⌒st⌒wmnd 1
⌒pryn' 3	⌒sthw⌒n 1
⌒pryng⌒n 2	⌒stšn 1
⌒pslt 1	⌒stwb⌒n' 3
⌒pst⌒k 3	⌒syc 1
⌒pswn 1	⌒sym 1
⌒psws 1	⌒symyn' 1
⌒pswsklyh⌒ 1	⌒syn' 1
⌒Pš 61	⌒synyn 9
⌒Pš⌒n 33	⌒šgh⌒n 2
⌒pš⌒nd 1	⌒škwmb' 2
⌒Pt 21	⌒škwmbk 1
⌒pht 1	⌒šnpyt 2
⌒ptyd⌒lk' 1	⌒šnwpmnd 1
⌒pwlt' 2	⌒šnwt 4

ʔštɔt 1  
 ʔštyh 1  
 ʔšwp 1  
 ʔt 2  
 ʔthš 20  
 ʔthšɔn 1  
 ʔtwr 108  
 ʔtwrɔn 1  
 ʔtwrpɔt 1  
 ʔw 2  
 ʔwbɔm 2  
 ʔwbs 3  
 ʔwcdstɔl 1  
 ʔwgn 7  
 ʔwgnw 41  
 ʔwhrmzd 24  
 ʔwhrmzddɔt 1  
 ʔWLɔ 2  
 ʔwlvɔhmyɲšnyh 1  
 ʔwlv 6  
 ʔwlvɔn 1  
 ʔwmnd 1  
 ʔwpɔlt 2  
 ʔwpst 2  
 ʔwptyɲd 1  
 ʔwskɔl 1  
 ʔwstwɔlɔn 1  
 ʔwstwlk 1  
 ʔwswtɔplyt 1  
 ʔwšɔn 1  
 ʔwšbɔm 1  
 ʔwtɔk 1  
 ʔwzwɔn 8  
 ʔy 3  
 ʔyc 4  
 ʔycnd 5  
 ʔYK 234  
 ʔYKɔn 1  
 ʔYKš 1  
 ʔylɔn 2  
 ʔylɔnštr 3  
 ʔYNH 1  
 ʔYŠ 8  
 ʔYŠɔn 10  
 ʔYŠ-I 1  
 ʔyšm 1  
 ʔYT 17  
 ʔytwn 16  
 ʔytwnɔl 1  
 ʔYThy 1

ɔywbɔ12  
 ɔywk13  
 ɔywkɔnkyh1  
 ɔywkbl1  
 ɔywk-I2  
 ɔywmwk1  
 ɔywp4  
 ɔywtɔk1

⌈

cBYDWN 1  
 cBYDWNd 8  
 cBYDWNm 1  
 cBYDWNt 2  
 cBYDWNyh 1  
 cBYDWNyt 8  
 cD 16  
 cDm>n 1  
 cHDWNd 3  
 cHDWNm 1  
 cHDWNt 11  
 cHDWNtr 1  
 cHDWNyt 1  
 cL 115  
 cLH 82  
 cLH3>n 65  
 cSGDH 2  
 cSMHnt 3  
 cSTHN 1  
 cSTHNd 2  
 cSTHNm 1  
 cSTHNt 15  
 cSTHNtr 1  
 cSTHNYt 3  
 cZLWN 2  
 cZLWNm 1  
 cZLWNt 25  
 cZLWNyt 1

*ahmāi* 1

## B

b7hl 2  
b7hlw/dn 1  
b7l 5

bɔɪɪ 1  
 bɔɪɪy 2  
 bɔɪst 1  
 bɔɪstɔn 1  
 bɔɪsɪn 1  
 bɔɪɪyn' 2  
 bɔɪmyk 4  
 bɔɪt 1  
 BɔɪYHWNɔn 1  
 BɔɪYHWN'st 1  
 BɔɪYHWNstn' 1  
 BɔɪYHWNyt 1  
 BBɔ 5  
 bck' 1  
 bckɔɪdyn' 1  
 bckkl 1  
 bckklɔn 1  
 bckl 1  
 bckɪɪh 1  
 bht 1  
 BKYWNst 1  
 bl 3  
 blɔɪcyɔk 2  
 blɔɪcyɔkyh 2  
 blɔɪt 1  
 blɔɪɔk 1  
 blɔɪt 1  
 blhmk 1  
 blmɔn 1  
 blmnd' 1  
 blnd 1  
 blycn 1  
 blycn-1 1  
 blyhynyt 1  
 blyt 1  
 bnd 1  
 BNPŠH 5  
 bplk 1  
 BRɔ 71  
 BSLYɔ 5  
 bst 1  
 BSYM 4  
 BSYMtl 2  
 BSYMh 1  
 bwd 7  
 bwdɪnɪt 1  
 bwlcɔɪnyk 16  
 bwlcɔɪnyktl 2  
 bwlnɔnd 2  
 bwlnɪhɪ 1

bwlṭ<sup>ḏ</sup>l<sup>n</sup> 1  
bwn 1  
bwndk 2  
bwndkyh 1  
bwp 1  
bws̄ 1  
bwt 1  
byk<sup>n</sup>nk 1  
bylw̄n 4  
bym 1  
bymgn̄ 3  
bymgn̄yh 2  
bymkntl 1  
***BYN*** 76  
byš̄ 3  
byš̄yayt 1

## C

cɔh 1  
cɔh-l 1  
cɔlk 1  
cɔst 1  
cɔʃytɔɪn 1  
CCC 1  
chɔlpɔn' 1  
chɔlpɔd 1  
chɔlwm 2  
ckɔt 2  
clp 1  
cnd 14  
cndynd 1  
csm 10  
csmkɔhtl 1  
csmkɔn 1  
csmyhɔ 1  
CYBɔ 6  
cygt 1  
cygwn 22  
cygwnʃ 2  
cygwnʃn 2  
cygwʃn 1  
cym 1  
cynpt 1  
cynwpt 5

## D

d>I-1 1  
 d>lśn 1  
 d>lyn' 3  
 d>lyt 1  
 d>m 2  
 d>m>n 2  
 d>n>k 1  
 d>n>k>n 2  
 d>s 1  
 d>s-1 1  
 d>št 29  
 d>t 15  
 d>t>1 4  
 d>tk>n 1  
 d>st>n 2  
 d>twbl 1  
 d>twbl>n 1  
 d>twblyh 2  
 d>tyh> 3  
 d>tytyh 1  
 d>tytk 1  
 d-b-m-n 1  
 dcnd 1  
 dglycśnyh 2  
 dglzm>n 1  
 dglzm>nyh> 1  
 DĤLLWNt 1  
 DĤLWN 1  
 dhyśn 1  
 dhyśn>n 1  
 dhywpt 2  
 dhywpt>n 1  
 dhywptyh 2  
 dhyyk 1  
 DKY> 3  
 dl>d>n 1  
 dl>dyt 1  
 dl>yt 2  
 digwś>n 3  
 dlgwśy 1  
 dlht 1  
 dlm>n 1  
 dlt 4  
 dltk 1  
 dlwc 1  
 dlwc>n 2  
 dlwycn' 2

dlwcn>n 3  
 dlwcyh 1  
 dlwht 1  
 dlwn 5  
 dlwnd 58  
 dlwnd>n 31  
 dlwt 7  
 dlylyh> 1  
 dlym 3  
 dlyt 1  
 dm̄k 1  
 dnd>n 2  
 dpywr 2  
 drwst 10  
 drwstyh 1  
 dst 1  
 dstk-I 1  
 dstwbl 1  
 dstwbl>n 12  
 dstwblyh 1  
 dśn 4  
 dšt>n 7  
 dtykl 5  
 dw>nws 2  
 dwb>lst 5  
 dwb>lśnyk 2  
 dwct 1  
 dwctyt 3  
 dwik 2  
 dwst 1  
 dwst>n 1  
 dwścśm>n 1  
 dwśdyn' 2  
 dwśgn'd 1  
 dwśgn'dkyh 1  
 dwśgwbśn 1  
 dwśhmpwrskyh 1  
 dwśhmt 1  
 dwśhw 35  
 dwśhw>lyh 1  
 dwśhwht 3  
 dwśhwłśt' 2  
 dwśhwmt 1  
 dwśhwst>1 1  
 dwśhwwłśt 2  
 dwśhym 1  
 dwśkwnśn' 1  
 dwśmn 1  
 dwśmn>n 1  
 dwśmt 2

dwśmynśn 1  
 dwśp>tś>yh 1  
 dwt 1  
 dwtk 1  
 dyg 1  
 dyg-I 1  
 dyt 2  
 dylytyh> 1  
 dyn' 35  
 dyn'bwlt>1>n 1  
 dyn'yk 1  
 dyt 45  
 dytn' 1

## G

g>m 10  
 g>s 15  
 g>s>n 5  
 g>s>nyk 1  
 g>ywmlt 1  
 GBR> 49  
 GBR>>n 1  
 GBR>-I 36  
 gcdm 1  
 gcstk' 2  
 gcyt 3  
 GDH 9  
 gl 1  
 gl>n 45  
 gl>ntwm 1  
 gl>wmndyh 1  
 glcśn 4  
 glcśnyk 1  
 glcśnyktl 1  
 gld>n 2  
 gldst 1  
 gldstn' 3  
 gldyn'd 1  
 glm 6  
 glm>k 4  
 glm>pk 1  
 glm̄yh 3  
 glt 1  
 gltn' 2  
 glwtm>n 1  
 gn>k 3  
 gn'dk 3

gn'dktl 1  
 gn'dktwm 3  
 gn'dkyh 7  
 gšt 1  
 gwbśn 3  
 gwbśn>n 2  
 gwh 2  
 gwhl 2  
 gwlg 1  
 gwlsk 3  
 gwlsk>n 1  
 gwlskyh 4  
 gwlt>n 1  
 gwm>n' 4  
 gwm>nyh 1  
 gwm̄hyt 1  
 gwm̄mycyt 1  
 gwnd 1  
 gwnk 11  
 gwpt' 38  
 gwspnd 4  
 gwspnd>n 1  
 gwś 3  
 gwśn 1  
 gwšt 1  
 gwwc>1 1  
 gy>h 1  
 gyh>n 7  
 gys 1  
 gyt 1  
 gytyh 1  
 gytyk 83  
 gytyk>n 4  
 gytyyh 1  
 gytyyk 1  
 gyw>k 26  
 gyw>k-I 6  
 gzd̄m 2  
 gzdwm 1

## H

h>kstl 2  
 h>l 1  
 h>mw̄dyn 1  
 h>n 1  
 h>nk 1  
 h>nyk 2



hcᵛl 1  
 hcdl 7  
 hcpl 4  
 hcpltwm 1  
 hcš 13  
 hhl 1  
 hkic 9  
 hlᵛc 1  
 HLLWNst 1  
 HLLWNt 2  
 HLMWNt 3  
 hlpstl 6  
 hlpstlᵛn 7  
 hlpstlyhᵛ 1  
 hlwmᵛdᵛk 1  
 hlwmᵛdyk 1  
 hlwsp 2  
 hlwst 1  
 hlwysp 3  
 hm 4  
 hmᵛk 80  
 hmᵛnᵛk 2  
 hmᵛy 70  
 hmdᵛtstᵛn 1  
 hmdᵛtstᵛnyh 1  
 hmgwnk 2  
 hmpwrsn 1  
 hmwᵛl 1  
 hmwᵛnytn' 1  
 hmwht 1  
 hmysᵛn' 1  
 hmystkᵛn' 1  
 hmyšk 1  
 HNᵛ 5  
 hnbᵛl 1  
 hncmn 4  
 hndᵛcyt 1  
 hndᵛm 6  
 hndhtnd 1  
 hndlc 1  
 hndšyt 1  
 hndwht 1  
 hngᵛlt 1  
 hngᵛlynd 1  
 hngᵛm 1  
 HNHTWNᵛt 4  
 HNHTWNd 2  
 HNHTWNm 4  
 HNHTWNt 4  
 hp (hpt) 1

HPLWNd 1  
 HPLWNm 1  
 HPLWNt 8  
 hpt 14  
 hptwm 1  
 HS 5  
 hšm 1  
 HT 1  
 HT-tᵛn 1  
 hwᵛdšn 1  
 hwᵛhlᵛn 1  
 hwᵛlᵛl 2  
 hwᵛlyh 3  
 hwᵛlyhᵛ 2  
 hwᵛlyhyᵛ 1  
 hwᵛplnk 1  
 lwᵛst 2  
 hwᵛstᵛlᵛn 2  
 hwᵛstk 6  
 hwbwd 3  
 hwbwdyh 1  
 hwčšmyhᵛ 1  
 hwcyhltᵛl 1  
 hwdwšktl 1  
 HWHᵛy 1  
 HWHd 70  
 HWHm 52  
 hwht 9  
 HWHwm 1  
 HWH'yh 1  
 HWHym 4  
 HWHyy 9  
 HWHyyh 2  
 hwlm' 2  
 hwlmᵛl 1  
 hwlm'yh 1  
 hwlšn' 12  
 hwlšyt 4  
 hwlt 4  
 hwltm' 3  
 hwlytk 1  
 hwᵛnᵛk 7  
 hwmt 9  
 hwn' 4  
 hwnsndyh 1  
 hwp 10  
 hwpᵛthšᵛdyh 1  
 hwpłwt 1  
 hwpwht 1  
 hwrđt 5

hwsłwbtl 1  
 hwš 1  
 hwšdᵛlyh 1  
 hwškyh 1  
 hwšnwt 1  
 hwšnwtlyh 1  
 hwtᵛ 1  
 hwtᵛᵛn 1  
 hwtᵛy 1  
 hwtᵛyᵛn 3  
 hwtᵛyh 2  
 hwtwhšᵛdᵛn 1  
 hwwlšt' 9  
 hwyšyhᵛ 1  
 hwyt 3  
 hwytwkds 2  
 hwytwkdsᵛn 1  
 byhl 2  
 hylpt 1  
 hylptᵛn 2  
 HYMNst 1  
 HYTYWNd 1  
 HZYT 1  
 HZYTWN 2  
 HZYTWNd 1  
 HZYTWNm 3  
 HZYTWNt 77  
 HZYTWNyt 2

## K

kᵛl 8  
 KᵛLᵛ 5  
 kᵛlt 3  
 kᵛlwᵛnykᵛn 2  
 kᵛlwpᵛnykᵛn 1  
 kᵛm 1  
 kᵛmk 5  
 kᵛmkᵛwmndyhᵛ 1  
 kᵛmky 1  
 kᵛmkyh 3  
 kᵛstk 1  
 KᵛN 14  
 kahmaicit 1  
 KBD 46  
 KDB 1  
 KDBᵛ 6  
 KKᵛ 1

KLBᵛ 5  
 KLBᵛᵛn 1  
 kim 6  
 klp 3  
 klpyh 1  
 KLYTᵛ 1  
 KLYTWNd 4  
 KLYTWNyt 1  
 km 1  
 knđ 1  
 knyk 3  
 kp 1  
 kpwt 1  
 kpyc 4  
 KRᵛ 23  
 krpk 8  
 krt 163  
 krtᵛl 1  
 krtᵛlᵛn 1  
 krtk 1  
 krtm' 4  
 KRYTWNt 1  
 ks 2  
 kš 3  
 kšᵛn 1  
 kšyn'd 2  
 kšyt 4  
 kšytm' 1  
 ktᵛlcᵛy 1  
 ktᵛm 8  
 ktkhwtᵛᵛn 1  
 ktkhwtᵛyᵛn 1  
 KTLWNt 2  
 KTLWNyt 1  
 kwn 2  
 kwnmle 2  
 kwnšn' 11  
 kwp 6  
 kwp-I 4  
 kwpnd 1  
 kwpt 1  
 kwpyc 1  
 kwst 2  
 kwstyk 1  
 kwššn 1  
 kwᵛm 1  
 kwtk 14  
 kwtk-I 1  
 kymtl 1  
 kyn 1

KYN<sup>2</sup> 2  
kyš 2  
kyšwl 1  
kywšt<sup>2</sup>sp 2

## L

L 41  
L<sup>2</sup> 80  
l<sup>2</sup>d 20  
l<sup>2</sup>dynyt 1  
L<sup>2</sup>L<sup>2</sup> 2  
l<sup>2</sup>mšn 7  
l<sup>2</sup>n 1  
l<sup>2</sup>s 6  
l<sup>2</sup>st 7  
l<sup>2</sup>st<sup>2</sup>n 1  
l<sup>2</sup>styh<sup>2</sup> 4  
l<sup>2</sup>t<sup>2</sup>n<sup>2</sup> 3  
l<sup>2</sup>tyh 1  
L<sup>2</sup>WHL 12  
L<sup>2</sup>YN 11  
L<sup>2</sup>YŠH 3  
L<sup>2</sup>YT 1  
L<sup>2</sup>YTyh 1  
LB<sup>2</sup> 2  
lcn 1  
ld<sup>2</sup>hlyh 1  
LGLH 10  
LGLH-I 7  
LHM<sup>2</sup> 1  
LHTWNstn<sup>2</sup> 1  
LHTWNYt 1  
lhw<sup>2</sup> 2  
LK 41  
LKWM 9  
LKyc 1  
lleyt 1  
LMYTWNd 1  
LMYTWNt 9  
LMYTWNyt 1  
lnc 1  
lnck 1  
lndyt 2  
lng 1  
LNH 8  
LPMH 6  
lpt 3

lpytwpyntl 1  
lst 3  
lst<sup>2</sup>hyc 1  
lstkyh 1  
lsytwm 1  
lšn<sup>2</sup> 2  
lthwt<sup>2</sup>y 1  
LTMH 6  
lwb<sup>2</sup>k 3  
lwb<sup>2</sup>n 242  
lwb<sup>2</sup>n<sup>2</sup>n 21  
lwb<sup>2</sup>n-I 1  
lwb<sup>2</sup>nyk<sup>2</sup>ng<sup>2</sup>n 1  
lwb<sup>2</sup>nykg<sup>2</sup>n 1  
lwbšn 1  
lwc<sup>2</sup>n<sup>2</sup>k 1  
lwd 9  
lwdšn<sup>2</sup>n<sup>2</sup> 1  
lwdyn 1  
lwn<sup>2</sup> 1  
lwnš 1  
lwspyk 1  
lwspykyh 1  
lwst 2  
lwšn 10  
lwšntl 1  
lwšnyh 8  
lwšnyk 7  
lwt 5  
lwt-1 1  
LWTH 18  
lwtk 1  
lwtyky<sup>2</sup>n 1  
lycnd 1  
lycynd 1  
lyht 1  
LYLH 1  
LYLY<sup>2</sup> 2  
lym 4  
lymn 3  
lymntl 1  
lymntwm 1  
lymnyh 6  
lyst<sup>2</sup>hyc 1  
lyš 4  
lyšgn<sup>2</sup>yh 1  
lyšk 1  
lyškn 1  
lyšt 1  
lyt 4

lžstk 1

## M

m<sup>2</sup>dys<sup>2</sup>n<sup>2</sup>n 1  
m<sup>2</sup>dysn<sup>2</sup>n 1  
m<sup>2</sup>h 5  
m<sup>2</sup>l 9  
m<sup>2</sup>l-1 3  
m<sup>2</sup>l<sup>2</sup>n 5  
M<sup>2</sup>LH 1  
m<sup>2</sup>n 2  
m<sup>2</sup>np<sup>2</sup>n<sup>2</sup>n 1  
m<sup>2</sup>nsibl<sup>2</sup>n 1  
m<sup>2</sup>nšn<sup>2</sup> 2  
m<sup>2</sup>rspnd<sup>2</sup>n 1  
m<sup>2</sup>zdsn<sup>2</sup>n<sup>2</sup> 2  
m<sup>2</sup>zdysn<sup>2</sup>n 14  
m<sup>2</sup>zdysnn 1  
MDM 42  
MDMHNst 18  
MDMHNyt 3  
MDMHst<sup>2</sup> 1  
mdy<sup>2</sup>n<sup>2</sup> 4  
mdy<sup>2</sup>ncykyh 1  
mgwpt<sup>2</sup>n 2  
mgwymlt<sup>2</sup>n 1  
MH 81  
mhm<sup>2</sup>nyh 3  
MHt 1  
MHYTWNd 2  
MHYTWNt 7  
MHYYTWNt 2  
MKBLWNt 3  
mks 1  
mlc 1  
mlcšnyh 1  
mlcšnyk 1  
mlcyt 1  
mlg<sup>2</sup>lc<sup>2</sup>n 1  
mlgyh 1  
mlk 1  
mlncynyt 1  
mlncynyt<sup>2</sup> 1  
mlt<sup>2</sup> 5  
mlt-I 4  
mltwm 11  
mltwm-I 2

mltwm<sup>2</sup>n 19  
MN 102  
MND<sup>2</sup>M 7  
MND<sup>2</sup>Myc 1  
mng 4  
MNm 6  
MNš 4  
MNš<sup>2</sup>n 5  
Mnt 1  
MNW 153  
MNWc 1  
MNWm 5  
MNWm<sup>2</sup>n 1  
MNWš 53  
MNWš<sup>2</sup>n 71  
MRY<sup>2</sup> 2  
ms 7  
ms<sup>2</sup>n 1  
mstwlg 1  
msyh 1  
mt 22  
MT<sup>2</sup> 1  
mtr<sup>2</sup> 6  
mwcl<sup>2</sup>dyk 2  
mwd 6  
mwdk 4  
mwl 2  
mwlt 1  
mwltk 1  
mwltk<sup>2</sup>n 2  
mwzd 1  
mwzdwbl<sup>2</sup>n<sup>2</sup> 1  
MY<sup>2</sup> 22  
MY<sup>2</sup>yh 1  
my<sup>2</sup>zd 1  
mycšnyk 1  
mycwk 1  
mycyt 1  
myh 1  
myh-I 5  
myhn 2  
mynšn 3  
mynw 6  
mynwk<sup>2</sup>n<sup>2</sup> 5  
mynyh<sup>2</sup> 1  
mynyt 4  
myzd 1  
MZNWt 2  
mzg 4

## N

n<sup>o</sup>hwn 1  
 n<sup>o</sup>|<sup>o</sup>n 1  
 n<sup>o</sup>lyk<sup>o</sup>n 1  
 n<sup>o</sup>n' 1  
 n<sup>o</sup>plt' 1  
 'n<sup>o</sup>yck 3  
 n<sup>o</sup>ylyk<sup>o</sup>n 1  
 nc<sup>o</sup>lyh 1  
 ndwhšyt 1  
 nh<sup>o</sup>nyh<sup>o</sup> 1  
 nhht 1  
 nhwst 5  
 nk<sup>o</sup>s 1  
 nkdlšn 1  
 NKSWNt' 3  
 nkwn 1  
 nkwns<sup>o</sup>l 7  
 nkwynyt 1  
 nkyl<sup>o</sup>y 1  
 nkylšn' 1  
 nkylt 2  
 nkyn'yt 1  
 nm<sup>o</sup>c 10  
 nm<sup>o</sup>dym 7  
 nm<sup>o</sup>dyt 1  
 nmwt 3  
 NPLWNd 1  
 NPLWNYt 1  
 npst 1  
 NPŠH 53  
 npšt 1  
 npštk 1  
 npšt'n' 1  
 ns<sup>o</sup>y 10  
 nsk 1  
 nšdm 1  
 nšst 2  
 nwk 3  
 nyck 1  
 nyd<sup>o</sup>c 2  
 nyh<sup>o</sup>n 1  
 nyh<sup>o</sup>t 1  
 nyhyp 1  
 nylg 1  
 nyling 1  
 nymk 3  
 NYŠH 34

NYŠH-I 21  
 NYŠH<sup>o</sup>n 14  
 NYŠH<sup>o</sup>y 1  
 NYŠHš 1  
 nywk 5  
 nywktl 2  
 nywkwktl 1  
 nywkyh 12  
 nz<sup>o</sup>lyh 1  
 nzdyk 2

## P

p<sup>o</sup> 1  
 p<sup>o</sup>dk 5  
 p<sup>o</sup>dy 1  
 p<sup>o</sup>hlwm 1  
 p<sup>o</sup>hlycyt 1  
 p<sup>o</sup>hlyht 7  
 p<sup>o</sup>hlyht<sup>o</sup>l 1  
 p<sup>o</sup>hn<sup>o</sup>d 1  
 p<sup>o</sup>kyh 1  
 p<sup>o</sup>lk 1  
 p<sup>o</sup>n<sup>o</sup>kyh 3  
 p<sup>o</sup>pk<sup>o</sup>n' 1  
 p<sup>o</sup>s 1  
 p<sup>o</sup>tdhšn' 4  
 p<sup>o</sup>tdy<sup>o</sup>pyh 1  
 p<sup>o</sup>thš<sup>o</sup>d<sup>o</sup>n 1  
 p<sup>o</sup>thš<sup>o</sup>dyh 1  
 p<sup>o</sup>tpl<sup>o</sup>s 59  
 p<sup>o</sup>ty<sup>o</sup>pyh 1  
 p<sup>o</sup>y 1  
 phn<sup>o</sup>d 1  
 phn<sup>o</sup>k 1  
 phyc 1  
 pl<sup>o</sup>hwht 1  
 pl<sup>o</sup>hwmt 1  
 pl<sup>o</sup>hwmlšt 1  
 pl<sup>o</sup>hwyh 3  
 pl<sup>o</sup>hwyh<sup>o</sup> 1  
 pl<sup>o</sup>lwn' 2  
 pl<sup>o</sup>lwntl 1  
 pl<sup>o</sup>lwnyh 5  
 pl<sup>o</sup>w<sup>o</sup>hl 1  
 plb<sup>o</sup>g 1  
 plc<sup>o</sup>n<sup>o</sup>k' 2  
 plc<sup>o</sup>nk 1

plcpt 1  
 plhd<sup>o</sup>t<sup>o</sup>l 1  
 plhwyh 1  
 plm<sup>o</sup>n' 1  
 plm<sup>o</sup>n<sup>o</sup>bwlt<sup>o</sup>lyh 1  
 plm<sup>o</sup>nyh 1  
 plmwt 9  
 plmwtn' 2  
 plnb<sup>o</sup> 1  
 plphytl 1  
 plpyh 1  
 pls<sup>o</sup>ht 1  
 plsp 2  
 plsp<sup>o</sup>n 1  
 plstšn' 1  
 plstyšn 1  
 plstyt 2  
 plškr 2  
 plšwštl 1  
 pltwm 3  
 plw<sup>o</sup>hl 4  
 plwlt 1  
 plwt 4  
 ply<sup>o</sup>t 1  
 plyd<sup>o</sup>ht 1  
 plypt 2  
 plypt<sup>o</sup>l 1  
 plypt<sup>o</sup>lyh<sup>o</sup> 1  
 plytyh 1  
 pn<sup>o</sup>h 1  
 pne<sup>o</sup>h 1  
 pr<sup>o</sup>c 31  
 pr<sup>o</sup>ctl 2  
 PRG 1  
 przn 1  
 przn<sup>o</sup>d 1  
 psck' 2  
 pshw 1  
 pshwyh 1  
 PSKWNT 7  
 pst<sup>o</sup>n 4  
 psym<sup>o</sup>l<sup>o</sup>n 1  
 psyn' 4  
 pšhtk 1  
 pšym<sup>o</sup>nyh 1  
 ptglpt 2  
 ptglpt<sup>o</sup>lyh 1  
 ptk<sup>o</sup>l 1  
 ptk<sup>o</sup>pt 1  
 ptkwpt 2

ptm<sup>o</sup>dynd 1  
 ptm<sup>o</sup>nk 3  
 ptm<sup>o</sup>ynd 1  
 ptmwcn' 5  
 ptmwcn<sup>o</sup>n 1  
 ptmwht 1  
 ptš 3  
 ptwst 1  
 ptyd<sup>o</sup>lk 3  
 ptyd<sup>o</sup>lkg<sup>o</sup>n 1  
 ptylk 4  
 pwhl 7  
 pwl 3  
 pwl<sup>o</sup>n<sup>o</sup>kyh 1  
 pwlmlg 1  
 pwlywtkyšyh 1  
 PWMH 7  
 PWN 284  
 pwrššn 1  
 pwrst 20  
 pwršyn'd 1  
 pwršyt 65  
 pwst 4  
 pwstyh<sup>o</sup> 1  
 pwšt 6  
 pwtk 3  
 pyl<sup>o</sup>dšn 1  
 pylmwn 1  
 pylwc 1  
 pylwckl 4  
 pylwcklyh 3  
 pylwcklyh<sup>o</sup> 2  
 pynyh 2  
 pyst<sup>o</sup>n 6  
 pysyt 6  
 pyš 1  
 pyšm<sup>o</sup>l<sup>o</sup>n 1  
 pyšwp<sup>o</sup>d<sup>o</sup>n 1  
 pyšwp<sup>o</sup>dy<sup>o</sup>n 1  
 pyšwltk<sup>o</sup>n' 1  
 pyšyh 1  
 pyt<sup>o</sup>kyh 1  
 pyt<sup>o</sup>m 1  
 pyt<sup>o</sup>mb 5  
 pyttykyh 1  
 pytylk 1  
 pyyhk 1  
 pzd 1  
 PZKWNT 1  
 PZKWNTm 1

## S

s<sup>o</sup>ht 2  
s<sup>o</sup>lk 1  
s<sup>o</sup>m<sup>o</sup>n 1  
sc<sup>o</sup>kyh<sup>o</sup> 1  
scyt 1  
'SDKNd 1  
'SDKWNd 2  
SDKWNt 3  
SDKWNYt 1  
sglyh 2  
SGYTWN<sup>o</sup>n 1  
SGYTWNd 2  
SGYTWNt 2  
SGYTWNyt 1  
shmgn' 4  
shmgn'tl 1  
shmgn'twm 1  
shmgn'yh 1  
shn 3  
sh 3  
sh<sup>o</sup>tyh 5  
sk<sup>o</sup>n 2  
sl 11  
slm<sup>o</sup>k 5  
slm<sup>o</sup>y 1  
slt 3  
sltyh 1  
slwb' 3  
slwš 11  
slwš<sup>o</sup>hlwb 94  
slwš<sup>o</sup>cln<sup>o</sup>m 1  
slwt 5  
SLY<sup>o</sup> 4  
SLY<sup>o</sup>yh 1  
SLY<sup>o</sup>ū<sup>o</sup>n 1  
SLY<sup>o</sup>tyh 2  
SLYTWNt 5  
sn<sup>o</sup>h 1  
sng 8  
sng-l 1  
snyhl 2  
sp<sup>o</sup>h 1  
sp<sup>o</sup>s 3  
splm 1  
spndrmt 3  
spwht 1  
spwltn 1

spwš 1  
spyt<sup>o</sup>m<sup>o</sup>n 3  
spzgz 1  
spzgyh 1  
srd<sup>o</sup>l 10  
srd<sup>o</sup>lyh 2  
st<sup>o</sup>dšn 4  
st<sup>o</sup>hr 1  
st<sup>o</sup>yt 1  
sthmb<sup>o</sup> 1  
sthmbk 1  
stl 4  
stwl 4  
stwn 1  
stwn-l 1  
stwn<sup>o</sup>y 1  
STWNt 1  
stykl 6  
swc 1  
swc<sup>o</sup>k 1  
swd 1  
swht 2  
swk 1  
swt 1  
swtyh 1  
syc<sup>o</sup>wmnd 3  
szd 1  
szdn' 1  
szdyn 1

## Š

š<sup>o</sup>nk 4  
š<sup>o</sup>t 1  
š<sup>o</sup>tyh 5  
š<sup>o</sup>yt 2  
ŠBKWNd 4  
ŠBKWNt 8  
ŠDRNYt 1  
ŠDY<sup>o</sup> 1  
ŠDY<sup>o</sup> 1  
ŠDY<sup>o</sup><sup>o</sup>n 16  
ŠDY<sup>o</sup>yckyh 1  
škpt 1  
škst 1  
škw 1  
škwpt 1  
škwptk 1

škynck 1  
šlm 1  
ŠM 3  
ŠN<sup>o</sup> 1  
šn<sup>o</sup>dynyt 7  
šn<sup>o</sup>sm 1  
ŠNT 3  
šnwk 1  
šp 2  
šp<sup>o</sup>k 3  
šp<sup>o</sup>n' 4  
šp<sup>o</sup>n<sup>o</sup>n 2  
špyk 1  
ŠPYL 5  
ŠPYL<sup>o</sup>n 7  
ŠPYLdyn' 2  
ŠPYLyh 3  
šspšn' 1  
ŠTH 1  
štr' 5  
šwd 17  
šwdmnd' 1  
šwsl 2  
šyl 4  
šywn 4

tn<sup>o</sup>n<sup>o</sup>n 2  
tn<sup>o</sup>pwhl 1  
tn<sup>o</sup>g 1  
tn<sup>o</sup>gl 1  
tn<sup>o</sup>gyh 3  
tn<sup>o</sup>h<sup>o</sup> 1  
tnwl 2  
tn'yh<sup>o</sup> 1  
tp<sup>o</sup>h 4  
tšt 2  
TWB 6  
twb<sup>o</sup>n 2  
twb<sup>o</sup>nst 1  
TWByc 3  
twhm 2  
twhš<sup>o</sup>k 1  
twmyk 2  
twmytwm 1  
TWR<sup>o</sup> 6  
TWR<sup>o</sup><sup>o</sup>n 2  
tyc 3  
tyšn 1  
tyšnk 4  
tyšnk<sup>o</sup>n 1  
tyšnk<sup>o</sup>yh 2

ušā 2

## T

t<sup>o</sup>htg<sup>o</sup>h 1  
t<sup>o</sup>ltwm 1  
t<sup>o</sup>lyk 5  
t<sup>o</sup>lykyh 5  
TB 2  
TBLWNd 1  
TBLWNst 1  
teyt 1  
tgl 1  
thšyt 1  
tklg 2  
tl 2  
tl<sup>o</sup>cwk 1  
tl<sup>o</sup>cynyt 2  
tlsk<sup>o</sup>syh 1  
TLT<sup>o</sup> 2  
tlyh 1  
TMH 6  
tn' 93  
tn<sup>o</sup>n 5

## W

W 935  
w<sup>o</sup>c 5  
w<sup>o</sup>d 1  
w<sup>o</sup>hl<sup>o</sup>m 1  
w<sup>o</sup>l<sup>o</sup>n 1  
w<sup>o</sup>lyt 1  
w<sup>o</sup>ng 11  
w<sup>o</sup>stlywš<sup>o</sup>n 1  
w<sup>o</sup>t 5  
w<sup>o</sup>t-l 1  
we<sup>o</sup>lt 2  
we<sup>o</sup>lyn'd 1  
wck<sup>o</sup>dynwm 1  
wcl<sup>o</sup>k 1  
wclg<sup>o</sup>n 1  
wclwg 4  
wclwgtwm 1  
wclwst<sup>o</sup><sup>o</sup>n 1

wcyl 2  
wcylkl 1  
wcynyt 1  
wcyt 2  
wh>kl 1  
whš>k 1  
whš>pw 1  
whšt 11  
whšyt 5  
whwmn 3  
wk 2  
wl 8  
wl>cy>ktwm 1  
wlc 1  
wlc>k 2  
wlcyt 10  
wlhl>m 1  
wl-I 1  
wlm 1  
wln' 3  
wln'yh 1  
wlt 1  
wlt>nytn' 1  
wltsn 1  
wltyt 1  
wltywn 2  
wlwdšn 2  
wlwdšn>n' 1  
wlcyen 1  
wn>s 72  
wn>sk>lyh 2  
wpl 2  
wstl 1  
wstlg 9  
wstlt 2  
wš>t 1  
wšt>sp 1  
wšt>sp>n' 1  
wšwpnd 1  
wšwpt 1  
wt>htk 2  
wt>lt 2  
wtk 1  
wtlt 3  
wtlik>n 2  
wtlt'n 2  
wtlyk>n 1  
wyd>p>n 1  
wyd>p>nynt 2  
wyh 3

wyhdhyšn>n 1  
wyhyh 1  
wyl>c 27  
wyl>stk' 1  
wyl>stktl 1  
wylc 1  
wym>lyh 1  
wymgn' 1  
wymn'd 1  
wynyk 4  
wynykš 1  
wysp 2  
wyš 2  
wznd 1

## Y

Y 524  
y>m 4  
y>m>sp 2  
y>mk 1  
y>n 3  
y>t>gwb>n 1  
y>twk>n 1  
y>twkyh 3  
Y>TWN 2  
Y>TWNd 1  
Y>TWNt 23  
Y>TWNyt 1  
y>wl 2  
yahmāi 1  
YBLWNd 3  
YBLWNm 1  
YBLWNt 24  
YBLWNtn' 5  
YBLWNYt 44  
YCBHNst 2  
ycn'd 1  
ycšn 4  
ycšnkl>n 1  
YD<YTWNd 1  
YD<YTWNm 2  
YD<YTWNst 2  
YD<YTWNyt 1  
YDBHWNd 1  
YDBHWNm 1  
YDBHWNt 4  
YDBLWNd 2

YDH 20  
yh 1  
YHBWN>t 1  
YHBWNd 3  
YHBWNm 1  
YHBWNt 15  
YHBWNtn' 2  
YHBWNYt 4  
YHMTWNYt 8  
YHNCLOWNt 1  
YHSNNm 1  
YHSNNnd 1  
YHSNNšn 1  
YHSNNyt 7  
YHWWN>t 2  
YHWWNt 74  
YHWWNtn' 2  
YHWWNYt 7  
YHYTNym 1  
YHYTšn 1  
YHYTYWNd 1  
YHYTYWNm 1  
YHYTYWNt 5  
YHYTYWNYt 3  
YK<YMWN>nd 1  
YK<YMWN>t 46  
YK<YMWNd 7  
YK<YMWNYt 8  
YKTLWNd 1  
YKTLWNt 11  
FLYDWNt 1  
YMLLWN 2  
YMLLWNYt 58  
YMRNyt 2  
YMRRWN 2  
YMRRWNYt 1  
YMRWN 2  
YMRWNd 6  
YMRWNYt 27  
YMYTWNm 1  
YNSBWNd 1  
YNSBWNt 3  
ystw>stl 1  
yšt 7  
YTWNst 1  
YTYBWNst' 12  
YTYBWNYt 1  
ywb>n 2  
ywdt 3  
ywdt>k 3

ywdtd>tst>nyh 1  
ywdtkyš>n 1  
ywdyn'd 3  
ywlt>k 1  
YWM 6  
ywšd>sklyh 1  
ywšd>sl 1  
ywšd>sklyh 0  
ywt 15  
yyh 1  
yzd>n 17  
yzdt' 109  
yzšn 1

## Z

z>hl 1  
z>hm 9  
z>t 1  
z>yt 1  
zh>k 1  
ZHB> 2  
ZHB>yn 2  
ZHB>yyn 1  
ZK 154  
ZK>y 1  
ZK-c 1  
ZKL 1  
ZK'yc 2  
zlt 2  
zltwhšt 1  
zltwšt 5  
zltwšt>n 1  
zlyn' 6  
zan>n 2  
zmyk 10  
zn 2  
znd 2  
ZNH 198  
ZNHyc 1  
zpl 5  
zt 3  
zt>1 1  
zwb>n 8  
zwl 4  
zwlgwkd>dyh 1  
zwlgwkd>syh> 1  
zwp>nyh 1

zwpl 2  
zwzk 1  
zyd<sup>2</sup>n 1  
ZYm 1  
zyn<sup>2</sup>pz<sup>2</sup>l 1  
zyndk<sup>2</sup>n 1  
zynh<sup>2</sup>l 1  
ZYš 5

ZYš<sup>2</sup>n 1  
zyšt' 1  
zyštł 1  
zywndk<sup>2</sup>n' 8  
zywndkyh 1  
zywst 2  
zywšn 1

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MirM  
ZurM  
ZurM  
ZSR  
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BSO(A)S  
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ERE  
Fārsnāma  
GBd.  
Geiger, B.,  
Gershevitch, I.,  
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IOS  
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